The Sacredness of the Secular

By JEFF D. RAY

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I wish some smart man, provided he has sense and religion enough to see its truth, would write a book on "The Sacredness of the Secular," or on "The Majesty of Drudgery."

A businessman ought to pray over his check book as fervently as a preacher prays over his sermon.

Earning money during the week ought to be as piously done as going to church on Sunday.

Digging a ditch may be done as religiously as administering the communion.

Cobbling shoes may be done to the glory of God as literally as baptizing a believer.

Lucre is never filthy except when it is used in a bad cause.

The nine-tenths you don't put in the tithe budget is as much the Lord's money as the one-tenth you do.

A section hand is as essential to a good railroad as its president.

There is a Latin proverb which being translated means, "To labor is to worship"; and if I am any judge it is looking in the right direction.

The colored woman who, while she scrubbed the clothes on her washboard prayed, "Lord hep me to git 'em clean," had honest toil and fervent prayer properly amalgamated.

There is a lot of superficial, spurious, pietistic talk about giving up some so-called secular calling to "go into the Lord's work."

In the last analysis, what is the Lord's work? Does a man have to be a preacher or a professional singer or paid religious education director to do the Lord's work?

If a doctor gives up his profession to become a preacher, people make the shallow statement that he has given up medicine to "enter the Lord's work."

If God calls a doctor to preach he ought to give up his profession and give his life to preaching, but not because a man can't do the Lord's work practicing medicine. And that goes for any other honest calling.

Moses herding sheep on the back side of a desert was doing the Lord's work as actually as when receiving the Ten Commandments on Sinai.

Elisha plowing oxen on his father's farm was doing the Lord's work as acceptably as when he became the ecstatic recipient of Elijah's mantle or when he used it to part the waves of the Jordan.

Paul, when he brought in a load of fire wood to warm his fellow refugees on the Island of Melita was doing the Lord's work as decidedly as when he wrote the letter to the Romans.

High-powered preachers and gospel singers and religious education directors ought to learn very thoroughly the lesson that they and the honest, God-fearing ditch digger are all doing the Lord's work, and if they do their respective God-assigned tasks with equal faithfulness they will receive exactly the same reward, each one hearing in that last day the Master's word, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

It will be a thrilling picture at the judgment to see a faithful internationally known preacher and an equally faithful ditch digger standing side by side, hand-in-hand, receiving exactly the same reward from the Master.

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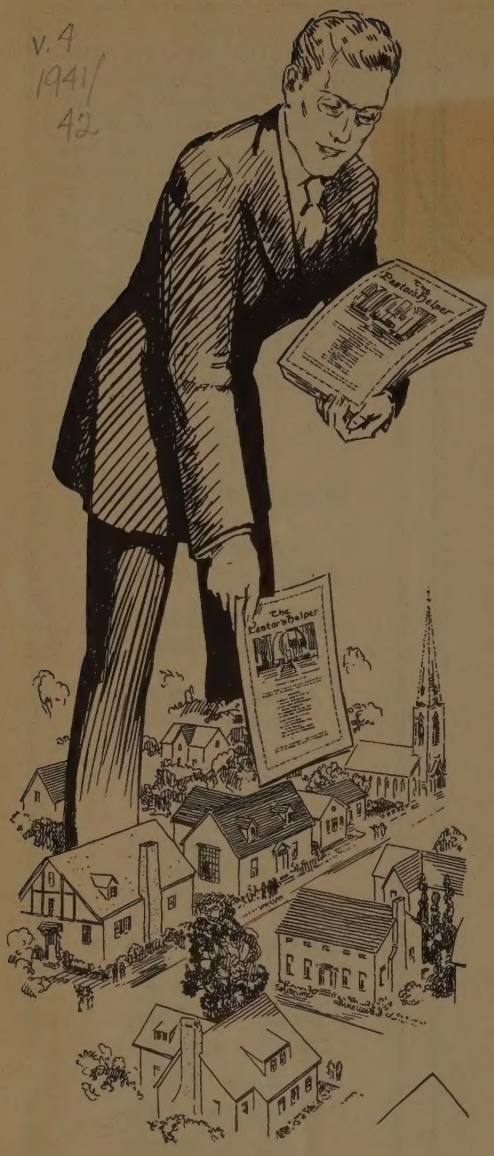

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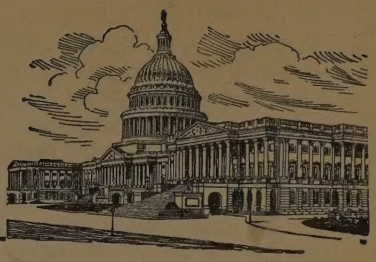
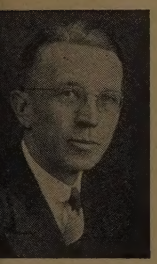


THE FUNCTION OF A RELIGIOUS JOURNAL



With this issue THE UNITED STATES BAPTIST begins its fourth year of service to American Baptists, and the advertising field. Because a religious journal has certain well-defined functions the successful performance of which determines its value to its readers and advertisers, it may be of some interest to discuss them at this time.

First of all, the primary task of a eligious journal is to report the news of its field, fully, ccurately and impartially. To this end we have organ- ed a representative staff of editors and correspondents ho month by month report developments in all lines, l over the country, affecting our Baptist life.

It is of great importance to know that our news is eported in a factual and objective way. Baptist interests an solve any problem that presents itself, provided all ne facts are available. Hence, we have steadfastly ad- erred to the policy of presenting news in uncolored and npartial style, reserving expressions of opinion for the ditorial page.

We grind nobody's ax, plead for no special interest nd work, for no objective except the advancement of the aptist cause—and the interest of our advertisers. When e crusade, it is in the interest of the Baptists as a whole nd not for the benefit of any special interest.

Maintaining an open forum for expressions of all oints of view, and providing opportunity for all interests o be fairly represented in controversial discussions, we ffer at the same time equal facilities for all. We have o black lists, recognize no taboos, and our space is avail- ble to all who have legitimate causes to present, pro- ided only that they are presented fairly.

Every publication is subject to pressures of many inds. Yielding to them would divert it from its logical bjectives and reduce its ability to render service in its hosen field. THE UNITED STATES BAPTIST has won recog- ition and a place of leadership because its policies of air treatment to all have been approved. It is our deter- ination to continue to follow this line to the end that Baptists—and our advertisers—constantly may be better nformed and therefore better equipped to meet all of ne myriad problems now presenting themselves to the orld.

Mike Elliott

Publisher

The Status of the Chief of Chaplains

The chief of chaplains ranks at the present time as a colonel. We raise the question as to whether or not he should be given the rank of a general officer as are other heads of several branches of the service. Our contention is that as long as he is given any rank at all, it should be equal to that held by other heads of the service. His duties are important and to withhold additional rank indicates that this fact is not recognized by the War Department. Surely the leader of the spiritual defense in our Army is entitled to stand on a par with the leaders of the physical defense of our country. There is some indication that this matter is being given consideration. As a matter of fact, a decided change, we have reason to believe, is developing in the thinking and attitude of the chief of staff and other high-ranking officers as to the value of the chaplaincy. It is encouraging to know that the religious and moral welfare of the armed forces of the Nation are now being given a larger place in the defense set-up than ever before. We believe that the chief of chaplains, who directs the religious program of the Army, as long as he is given any rank, should be on an equality with the ranking officer in charge of other branches of the armed forces. It would be heartening, indeed, if the Chief of Chaplains Arnold should be immediately raised to the rank of major general.

A Significant Victory

For the first time since the organization of the Northern Baptist Convention the missionary budget of the Convention will be raised in full. This prediction is made on the basis of receipts to date and the increase which is sure to mark the period between now and May 1. This victory is significant because it comes in a year of many problems which ordinarily might be expected to affect denominational receipts. Dr. Earl F. Adams properly gives credit for this accomplishment to the pastors. The pastors can be expected to continue their efforts until the close of the denominational year. When the Northern Baptist Convention meets in Wichita, the report of Dr. Adams will arouse an enthusiasm for future endeavor in every church in the Convention. The pastors have loyally pressed the missionary budget this year. They deserve great credit. It must not be forgotten however that Dr. Adams has been on the job, and every secretary of every board, and every state and city secretary, and every promotional secretary, and all the rest. It has been a remarkable year of cooperation and team work. THE UNITED STATES BAPTIST will do everything in its power to strengthen the hands of our Northern Baptist leadership and every one of the noble pastors who so loyally stand behind the leadership.

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Enemy Number One

As the young men of the United States gather in the Army training camps preparatory to defending this nation against a foreign foe, one who would destroy the sacred institutions of freedom and liberty and the individual right of every man to worship God according to the dictates of his own conscience, there is lurking right at the very gates of those camps an enemy who is seeking to weaken and injure the bodies and destroy the souls of as many of these young Americans as can be reached.

This enemy is the organized liquor trade. It is Enemy Number One—the first that many of these young men will see, and the first that will approach them with its enticing blandishments when they arrive at the camps to which they have been assigned. With glaring lights and alluring advertisements it will seek to entice them, many for the first time, into the lure of its dazzling halls. And in its wake will come the other evils, destroyers of men's souls, which associate themselves with this insidious and deadly enemy.

Looming large, therefore, for the churches of this country and for all who seek the welfare of this nation, is the task of keeping the areas around all our Army camps as free as possible from all those harmful influences which will play havoc on the morals and the lives of the sons and the brothers and the husbands who have been called on to do their part as soldiers in defending the nation. This is a gigantic task, one that calls for the support and the backing of every community in the United States. It is one which demands united and wholehearted endeavor on the part of all the forces which stand for the right and for clean, Christian living. It demands constant, unflagging effort because the enemy to be subdued is ever on the alert, seeking at all times and by every means at its command to draw the high-minded and worthy young men in our camps into its dens of vice. With unlimited funds at its command, the enemy is making these places as attractive as possible. With profit as the goal, he is seeking not only immediate returns on his investment but future patronage through the creation of appetite for strong drink among thousands of the youth of this land.

The need for prompt, vigorous, and effective action to suppress this threatening danger is shown by the fact that the liquor trade already is boasting that it has command of the situation. In the *Brewers Journal* and some of the other publications of the industry, it is claiming that the "dry groups" already have been stopped in their tracks and that the government "will not listen to church appeals." The liquor crowd, it is asserted, expects soon to have a million new customers from whom they hope to extract a million dollars of training camp pay each week. In an appeal for prompt action in this matter, the American Business Men's Research Foundation, of Chicago, in a report which it has issued on this subject, says it "cannot help feeling that every patriotic American will be deeply interested and should be immediately informed as to the Army camp situation."

After pointing out that "the liquor crowd is now closing in on the Army training camps," saying they are "sure" that from now on beer will be flowing unrestrictedly within the camp canteens, and that "outside the camps they are swarming into the picture with every lure imaginable for the boys on leave," the report then directs attention to the power which the church can exert in reducing or overcoming this evil. It declares that "perhaps the liquor crowd underestimate the effect of aroused Christian influence, even now beginning to demand that the hard-liquor cordon around the camps shall be abolished; and that beer, only readmitted recently after thirty-five years ban, be thrown bodily out of the canteens that otherwise minister properly to the needs of the newly enlisted boys."

Senator Sheppard, of Texas, leading proponent of temperance, has introduced into the United States Senate a bill which has received the united backing of twenty-three organizations, including the Woman's Christian Temperance Union, the Federal Council of Churches of Christ in America, the Anti-Saloon League of America and the International Reform Federation, which provides, among other things, for the "exclusion of alcoholic beverages, including beer, ale, and wine from all military camps, posts and mobilization areas." It is urged that our churches and other groups, as well as individuals, write to Senator Sheppard, who is chairman of the Senate Committee on Military Affairs, endorsing this measure.

Conditions prevailing around some of the Army camps are revealed by the *Christian Advocate,* of Chicago, the new magazine of united Methodism, which, following investigation by one of its representatives, makes the following startling declaration: "Unless the church and other civic-minded groups rise up and do something and do it soon, it is not at all unlikely that the morals of America's new soldiers will be this war's first casualty," which goes on to say:

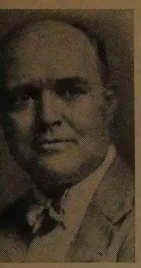
"The condition of liquor, gambling, and prostitution is strong in almost every community adjoining the camps. All three are readily available for the soldier who looks for them. In many cases the arrangements between such forces of corruption and local politics appear to be based on an amiable reciprocity."

Surely, here is a task which challenges the Christian church and every individual member thereof. For those in communities near which camps are located, the problem becomes one of using every effort to see that the youth in our camps are kept as free as possible from temptations and that they be surrounded with good influences. But to our churches and our members everywhere, whether located near an Army camp or not, the challenge is equally great for them to exert whatever influence they can, whether as groups or as individuals, to raise their voices in righteous indignation against the forces of strong drink and other evils which would sap the young manhood and otherwise wreck the lives and the souls of the men in our Army training camps.

One Hundred Chaplains Short

Latest official figures show that Baptists are entitled to 273 chaplains and that they have in the service 176. We are, therefore, nearly 100 short of our quota. This is a startling fact and something must be done immediately if Baptists are to be proportionately represented. Unless ministers in the Northern and Southern Baptist Conventions offer themselves immediately for service as Chaplains the Government will finish the quota with men from other denominations. And it needs to be kept in mind that as the Army increases Baptists will be entitled to additional Chaplains. The best men in our churches should immediately offer themselves for service.

Christian Cartoonist



The cartoons of Claude Shafer appearing each month on the front cover of THE UNITED STATES BAPTIST have come to be recognized as an outstanding feature among American religious journals. It is doubtful if any religious journal in this country presents month by month such timely and impressive messages in the form of cartoons as THE UNITED STATES BAPTIST. The editorial cartoonist for Cincinnati *Times-Star* is ranked among the "top" n of his profession. But Mr. Shafer is more than a toonist for a secular newspaper. He draws for the ngdom of God, remarkable interpretations month by nth. No title is needed. No message of interpretation d be added. The drawing speaks for itself. It is a rk of a fine Baptist layman whose talent is dedicated the good of humanity. Our readers are requested to their friends about this feature. It is worth the price the annual subscription and every Baptist home in erica ought to get the messages of these remarkable wings each month.

ry Little Help Indeed!

We have been appalled by the spirit and subject tter of some religious publications as they have dealt h the issue of "Defense Versus War." They have en our Protestant Christians very little help in pre- ing them for what may be in store for this nation. ey have assumed that the pacifist position is the only ition a Christian can take as respects the armed resis- ce of aggression. The fact is that most Christians, the t majority, have never been pacifists, since the earli- generation when Christianity was an illegal religion l Christians were looking for the early return of the rd. No considerable number of Christians who have ome responsible for the order of society have ever been cifists. The story of what happened to the pacifist nnonites as they become responsible leaders of Dutch iety is a case in point. They lost most of their pacifism. erican pacifists assume constantly a position of moral eriority to the Christians of Europe, China, and Canada o are involved in war—only an infinitesimal number whom are pacifists. American pacifism is a composite genuine hatred of war, the realization that the goal of ristianity and of militarism are incompatible and the nge feeling that we can have peace by simply refusing fight, coupled with an utter unawareness that the vernment that protects them in their freedom to be cifists rests in a very definite degree upon armed force. s a sort of mixture of isolationism and Gandhi-ism. And st pacifists talk as if a few economic adjustments in the rld would make everything all right. For their religious ndation they throw away the Old Testament and a at deal of the New, including much of the teaching of us. They throw away His teaching concerning Hell l eternal punishment, and the Judgment, and His con- tion of God's stern government of the world. Even dealing with His teaching concerning "love of enemies" y forget that Jesus was teaching the impartial love of d and not His abandonment of orderly dealing with men according to their deserts. In other words, in American pacifism we are getting a warped view of the scriptures as well as a warped view of the history of the church. It seems to be a movement that lives on intuitions, impulses, and hunches. It would risk the sacrifice of all the liberties the Greeks won, and the Dutch, and the British, and the French, and our American ancestors—and not without fighting—on the practicability of Gandhi's non-violence. Non-violence itself has never been anything but a technique of rebellion. It has never been a technique of government. It is nothing less than a tragedy that so many American pacifists have been herded into the isolationist camp. As to what the isolationists think about the possibilities of any large postwar organization you have an answer in Senator Burton K. Wheeler's address of December 30 when he said, after waving aside any danger of Hitler:

> "The only threat to our independence would be to join in some 'union of free nations,' so-called, in which we would be but a unit . . . out-numbered and out-generaled by our good neighbors across the sea."

This is the leadership that American pacifists are now following. A leadership that leads us into one blind alley after another. Cannot our religious press help to open a trail to world government? But you cannot pursue that trail along pacifist lines, for all government involves constraint.

Dark Clouds and Silver Linings

The Chinese do not speak of "crises." They call them "dangerous opportunities." Many of the world's greatest achievements have come out of hardships and difficulties. Many of its most worthwhile accomplishments have been born of disappointments and discouragements. In the time of trouble, the time that tries men's souls, there often arises the loudest call to men of courage, of ambition, of Christian fortitude to surmount the obstacles, brush aside the opposing forces and push on to conquest and to victory. From the throes of the world's most apalling catastrophies, there have emerged some of its finest and noblest social and scientific and humanitarian advances. Today with the raging of the most terrible war the world has ever seen, the suffering and the frightfulness of which are unmeasured, many are inclined to sit by in placid resignation, awaiting the fateful outcome, hoping and praying that it will come out "right." But this war, disheartening as it seems at times to attempt to grapple with the evil passions and the powers of greed and hate which it has unloosed throughout the world, offers greater and more opportunities than have ever been presented before in the world's history for men of Christian courage to "gird on the whole armor of Christ" and go forth daily with a firm determination to seek opportunities of helping to down some of the forces of evil which have been born of the present-day war. The crises of today present opportunities to strengthen men in their fight against unrighteousness and injustice. Let Christians consider the "crises" which they meet today as "dangerous opportunities" to move forward, to make some gain in Christian living, some gain which will help the world to move on to better, to brighter, to nobler, to more Christ-like things.

Vol. 4, No. 1 **The United States Baptist** April, 194

The World's Greatest Baptist Journal

U. S. Baptist Month . . . . .

SOUTHERN

By WALTER M. GILMORE
Nashville, Tennessee

For Southwide and worldwide causes, Southern Baptists gave a quarter of a million dollars more last year than the year before. To be exact, the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee, received for these causes during 1940 $1,986,717.27, an excess of $254,829.92 over the receipts of 1939.

Sunday School Board Forces

The new Sunday School Board building on Ninth Avenue, North, which is the last word in efficiency, is now completed and occupied, and, best of all, paid for. It is to be known as the administration building, since it houses the business department of the Board. Occupying the building are Dr. J. O. Williams, business manager, and his department; R. L. Middleton, head of the auditing department; M. E. Dunaway and the order department; G. W. Card and the sales and advertising department; Dr. E. P. Alldredge and the department of survey, statistics and information; and the Executive Committee of the Southern Baptist Convention including Drs. Austin Crouch, executive secretary, J. E. Dillard, director of promotion, and Walter M. Gilmore, publicity director. Dr. T. L. Holcomb, executive secretary, and the entire editorial staff will remain in the old building across the street on Eighth Avenue, N.

Most gratifying reports are being received from the one-day conferences being held in each of 900 district associations in the Southern Baptist Convention. The purpose of these conferences is to carry to the most remote churches all the Sunday School Board has to offer in the way of Sunday school and Training Union methods and equipment. The effectiveness and the influence of these conferences are far greater than one general conference in each state, as heretofore. The Sunday School Board forces are teaming with the Sunday school and Training Union forces in each state, usually making a state in one or two weeks. The Sunday school and Training Union conferences are entirely separate and distinct, held at different times and places.

Ministers' Relief and Annuity

During the past fifteen years the Ministers' Relief and Annuity Board has made marvellous progress, according to the recent report of Secretary Thomas J. Watts, Dallas, Texas. In May, 1925, assets were listed at $1,964,000. After fifteen years the assets aggregate $5,149,663. In 1925, the income of the Board was $392,783; as of December 31, 1940, the income for the year was $1,005,024. The benefits paid in 1925 were $137,166; for 1940, $414,938—four times as much. In 1935, there were 1,400 members enrolled in the Annuity Department; at the end of 1940, there were 6,338.

Home Coming Week—B. B. I.

March 3 to 7 marked the twenty-third annual session of Home Coming Week at the Baptist Bible Institute, New Orleans. During this period the Lane Foundation Lectures were delivered by Dr. Everett Gill, Sr., Wake Forest, N.C., and also the James H. Tharp lectures by T. H. Hedgepeth, New Orleans. Dr. Gill discussed "Europe and the Gospel," and Mr. Hedgepeth, "Pulpit from the Pew." Other speakers of the week included Dr. W. T. Conner, of the Southwestern Seminary, Fort Worth, Dr. Austin Crouch and Dr. J. E. Dillard of the Executive Committee, Nashville, Dr. W. H. Knight, secretary-treasurer, Louisiana, Dr. D. A. McCall, secretary-treasurer, Mississippi, Mrs. C. D. Creasman, Nashville, Prof. I. E. Reynolds, Fort Worth, Prof. E. I. Carnett, President W. W. Hamilton, New Orleans, and Fred G. Scholfield, Laurel, Mississippi.

Increased Circulation

The eighteen editors of the Souther Baptist papers, with two or three excep tions, met recently in Hot Springs, Ar kansas, and discussed their problems chief among which was circulation. I will be remembered that at the las Southern Baptist Convention a specia committee, of which Dr. Louie D. New ton, Atlanta, was chairman, was appointe to co-operate with the editors in callin to the attention of our Southern Baptis constituency the necessity for greatl increasing the circulation of our de nominational papers if we would carr forward our great denominational pro gram. Dr. Newton and his committe have done a good job, but the maximu has not yet been reached. The editor will recommend to the Convention i Birmingham the continuance of this com mittee.

Mother Lee

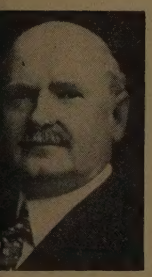
Of more than ordinary interest was th celebration of the eightieth birthday o Mrs. Josie Fowler Lee, Nashville, Tennes see, February 22. Mother Lee is a na tive of Jonesville, South Carolina, bu soon after her marriage to Dr. Thoma Jefferson Lee they moved to the In dian Territory long before it and th Oklahoma Territory entered the Unio as the state of Oklahoma. There they es tablished a Christian home, where Chris was honored, his will sought and obeyed and family worship a fixed institution Dr. Lee died many years ago, but Mrs Lee has maintained the old home ideal She is still active and deeply intereste in the work of the Lord.

Her two distinguished children, Mis Mary Virginia Lee, for the past eightee years head of the Intermediate Depart ment of the Sunday School Board, an Senator Josh Lee of Oklahoma rise u to call her blessed. More than hundred guests at a birthday tea given b Miss Lee joined in the happy felicitation of the occasion. Senator Lee spoke to packed house at the First Baptist Churc of Nashville the Sunday night followin on "World Conditions." The picture h painted was none too bright.

U. S. Baptist Month

NORTHERN

By C. M. GALLUP
New York



When this article is published, already the Northern Baptist Convention will have entered the final month of the Convention year. It has been one of the purposes of this writer, as he has tried to ex- ss the mind and the trends of the omination from month to month, to gle with facts and news items such osophy of our denominational con- ons as might be pertinent. A record vents is fundamental to good history, good history is necessary to a cor- interpretation of life; but we main- that the last is the all-important ent for conditions and problems. The er of "The Proverbs" emphasized e great *desiderata*: "knowledge," sdom," "understanding"—all of them erent; but when he urged: "wisdom is principal thing, therefore get wisdom; with all thy getting, get understand- " he was pointing out that practical dence and management are not ends hemselves, but are facts and acts to interpreted for even higher ends.

mbers and Money

he foregoing brief homily is in point his time. The final month or two of denominational year are usually ked with two extraordinary exhibi- s of energy: a straining for more members, and a straining to balance budget. These special efforts at this e doubtless are necessary for churches are behind; the members are de- ble for an exhibition of the church's itual vitality, and the money is nec- ry for the payment of obligations as- ed; but, after all, it reminds one of rush to complete examinations in er to escape from school, or the final t of sprinters in order to cross the te line for a certain time record.

ere Is a Better Way

he writer once was connected with a rch which published, every month, atement of conditions in that church: families in the congregation to be ted; new members in the church ol; an epitome of financial receipts and expenditures to date; marriages, births and deaths during the month; special projects undertaken; leading events, including condition of the worship services and prayer meetings; commendations of various church societies, etc. When the Lenten season approached, there was little consideration of the ending of the church year; the church engaged for six weeks in assemblies for penitence, thanksgiving, and prayer; in parish ministries of fellowship; in succor and repair of broken spiritual fences. There never was a rush for money or members; but that church received both, plentifully, all the time.

"But We Must Be Realistic!"

However, we must be realistic; and all Northern Baptists rejoice in the fine reports which come from the Council on Finance and Promotion that "for the first time since the Northern Baptist Convention came into existence, we actually have an opportunity to raise the missionary budget." Of course budgets are like the capacities of meeting-houses; a "full house" depends on the size of the house. A budget "raised" depends on the size of the budget. But in any event, the denomination has shown good judgment in setting up a "raisable" budget; and we should not be surprised if the enthusiasm of having raised the money to meet it would make possible an even better result next year. This could happen in spite of any local or personal impoverishment caused by the war; for the "riches of grace" can abound in periods of anxiety so as to swell the tithes in the storehouse.

A Yet Nobler Thing Is Happening

The world conditions are having a chastening effect on Baptists as on other groups. Clearly there are emerging several certainties amid the general confusion. We have noted: (1) more preaching on the "understanding" side of Christian "wisdom"; (2) a popular search for an understanding of true liberty as Baptists interpret it, especially in its relation to democracy and democracy's hitherto failures; and (3) a glimmering of insight into the spiritual thesis that only by the unified high command over all human donduct and policy of such a person as Jesus Christ can political, economic, social and religious harmony be achieved.

Re-thinking the Christian Life

We have thought and rethought missions for two centuries; and that enterprise can never be ended until—; but it will be delayed, stymied, if not "bogged down," unless, in church, family and individual soul, the lordship of Christ is acknowledged, accepted, obeyed, in vastly greater measure. Here is the common denominator, the moral ultimate, the slogan-basis for the Christian church. This is the correct "understanding" for spiritual "wisdom."

A Notable Leader Promoted

In the passing to the higher life, recently, of M. D. Eubank, M.D., our denomination has "loaned to heaven" one of God's noblemen. He was first and last a happy-hearted, keenly discerning, capable minister and missionary to souls and bodies. The fact that this degree of M.D. coincided with the initials of his name may be symbolic of the fact that he was "beloved physician," at home and on missionary fields, to spiritual needs first, and to the physical in parallel manner.

Next Month . . .

"The Defense of Common Principles"

by

W. W. Adams

Eastern Baptist Theological Seminary, Philadelphia, Pa.

Dr. Adams will carry forward the reasons for unity of action among American Baptists.

YOUNG PEOPLE'S REVIVAL

More than fifteen Mexican young people accepted Christ in a week of simultaneous meetings in the First Mexican Baptist Church and the Central Mexican Baptist Church of Houston, Texas. Rev. Loyd Corder, new city missionary in Houston, led the meetings and preached in the Central Church. The three Mexican Baptist churches also cooperated with all other Baptist churches in the city another week for simultaneous B.T.U. training courses.

Convention Forecast — 1941

Written Especially for THE UNITED STATES BAPTIST by Two of America's Noted Baptist Leaders

SOUTHERN

By **J. M. DAWSON**
Waco, Texas
Executive Committee, Southern Baptist Convention

So far as discernible from this distance no matters of extreme controversy, ecclesiastical, doctrinal, organizational, will come before the Southern Baptist Convention when it meets in Birmingham, May 14. There will be no disposition to revive the matter of entrance into the World Council. Perhaps at no time within a decade has the guardian of a pure faith had so little to excite his protest. Yet, proverbially speaking, no one can prophesy what a Baptist body will do. Something unforeseen may develop which will lend plenty of sensation to the meeting, but it is not likely.

The great occasion for rejoicing at Birmingham will be the progress which the denomination is making toward a debtless status by 1945. By a series of refinancing acts on the part of the Executive Committee of the Convention the interest rate on all outstanding indebtedness, which is in excess of $2,000,000, has been cut almost in half. The latest of these achievements has been to lower the rate on the Home Board's $850,000 obligations from 6 per cent to 3¼ per cent. Much agitation is now being conducted by Promotion Secretary J. E. Dillard in behalf of the Hundred Thousand Club, which has applied over a million dollars on the indebtedness since it was created. Probably a strong effort will be made to enlarge the contributions to this fund, inasmuch as the allotments for debt out of the current budgets will not be sufficient to retire all the debts on all the boards by 1945, when the Convention is expected to celebrate its centennial in Augusta, Georgia, place of its birth.

At Birmingham, where fifty years ago the Sunday School Board came into existence, there will be a Golden Jubilee commemoration. The Executive Committee will present Secretary Holcomb with a suitable scroll reciting the Board's singular attainments. This is now the Convention's chief board, its most influential by far, controlling to a large extent the policies of the Convention as a whole through its generous donations to various objects.

The edict of Japan concerning foreign missionaries and the request of the State Department in regard to all missionaries in China have precipitated grave questions for the Foreign Mission Board. Some have despaired, lest this would mean the end of missions; but Southern Baptists, whatever may be the necessities for altered policies, will hardly abandon foreign missions. Nevertheless messengers will arrive with considerable anxiety in respect to just what is about to happen.

Relief and Annuity Board

Since most of the work of the Convention centers in its great boards, it will be understood why they preoccupy the program. This year the Relief and Annuity Board will hold the spotlight. After twenty-five years of service, it has at length got upon its feet in a very commanding way. It will announce the following plans for the future: Present assets of $5,149,663.24 to be increased to $7,000,000; income to be increased from $1,005,024 in 1940 to $1,500,000; churches cooperating in the ministers' retirement plan to be increased from 6,400 to a minimum of 12,000; conventions, boards, institutions and agencies participating in the several group plans to be increased from 75 to 125; membership in all plans to be increased from 6,513 to a minimum of 12,000; dedicate Baptist building in Dallas by June 1941; complete enlistment of states in the minister's retirement plan by inaugurating same in New Mexico, Arizona and District of Columbia. Dr. T. J. Watts, executive secretary, is completing fifteen years of notable leadership.

Liquor will receive stiff raps. The army camps have accentuated the demand for prohibition among these Baptists, for they are investing huge sums in camp missions, both as states and as a service from the Home Mission Board. Incidentally it appears that throughout the South dry territory is spreading.

Speaking of the war, it is not probable that the Convention will give any attention whatever to the Malvern proposals affecting the reorganization of the world after the war, as it is apparently the policy of the Social Service Commission to steer clear of all economic questions, confining its interpretation of social matters to liquor, gambling, vice, lynching, with only five generalization about other matters.

Music

The question of improved worship particularly the musical part, is engagin interest among the churches. Your cor respondent will serve as chairman of th committee on this subject to report thi year. Ten states now hear annual re ports on it. The Sunday School Boar has planned a week of consideration t be given to it at Ridgecrest this sum mer, and maintains a secretary in th person of B. B. McKinney to carry o editorial and educational work in tha field. Song book publishers who traffi in rubbish, choirmasters who are ill adapted to the proper conduct of wor ship, churches which are careless as t provisions for music or its quality wil come under examination.

For two months Chairman S. F. Low of the radio committee has sponsored a weekly broadcast with representativ Southern Baptist leaders speaking. Wil this initial step inaugurate a regular ar rangement? The answer is uncertain because the enterprise is attended b many difficulties.

Evangelism, as ever, will be the domi nant note sounded at the Convention It is not known whether any new phas will develop. Simultaneous city meet ings, work in the army camps, missionin among the foreigners, rural effort in th summer months constitute its major ac cent. Dr. Roland Q. Leavell, secretary of the Home Board's evangelistic depart ment, has put forth a book stressing evan gelism under three heads—personal, mas and home. Is it possible to give adequate mobilization to evangelism in the home One very favorable advance is noted in Dr. Leavell's textbook, and that is a much fuller definition of evangelism which is conceived to include the whole of the Christian experience, growth and enlistment as well as conversion, and a much more unafraid emphasis upon the social applications of Christianity.

The Convention is making some effort to include more addresses, sermons, discussions in its program, but with only moderate success. The volume of business connected with boards, institutions committees is so vast that there is little time left for what might be very enjoyable and profitable. The problem of the women's meetings overlapping the meeting of the Convention proper will have consideration, it is to be hoped without some anticipated friction.

NORTHERN

By JOSEPH C. HAZEN
New York
Corresponding Secretary, Northern Baptist Convention

In May, Wichita will entertain the Northern Baptist Convention. The local committee of which Mr. O. A. Powell, is chairman, is being assisted by the 213 pastors, 328 churches, and 65,021 church members of Kansas. Wichita is the home of former President W. C. Coleman and Vice-President Dr. Lewis M. Hale, pastor of the First Baptist Church, with a membership of 2,458.

Many unusual features appear in the program being arranged by the Committee, of which Dr. Charles Lyon Seaholes, pastor of the First Baptist Church, Dayton, Ohio, is chairman. One of the features is that each morning session will close with a devotional period conducted by Rev. C. N. Arbuckle of Newton Center, Massachusetts, while each afternoon session will close with a Town Hall meeting directed by Rev. Bernard C. Clausen, of the First Baptist Church, Pittsburgh, Pennsylvania.

Tuesday, May 20, will be an outstanding day, with the President's address, the Migrants Dinner, and the evening pageant, "Baptists Come to the Plains." Governor Harold E. Stassen, of Minneapolis, will speak to the laymen on Saturday evening. Sunday, May 25, will be a noteworthy day, with a united morning worship service at 11:00 and the Convention sermon by Dr. Dan A. Poling of Temple Baptist Church, Philadelphia, Pennsylvania. Governor Stassen will address the young people in the afternoon. Then the Convention will close in the evening with a mass meeting and evangelistic service conducted by Dr. Oscar C. Johnson, Third Baptist Church, St. Louis, Missouri.

Emergencies will be one of the key words of the Convention. World conditions will raise many questions and present unusual problems. Some of these will be:

The report on Lay Workers' Pensions
The report on World Relief
The report on Christian Social Progress
The Baptist losses in Europe
The Baptist missionaries emergency needs
The service in areas of military camps
The church and the new world order
The need for a Special Emergency Budget

Many new people are moving into Wichita on account of the government's defense program. It is important that all delegates make early reservations. A hotel sheet listing available hotels may be secured through your local State Convention office or The Hotel Committee, Box 1622, Wichita, Kansas. More than thirty hotels and many homes in the city are open to Northern Baptists, May 20-25, 1941.

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By M. E. McINTOSH, New York

The most positive statement that can be made about the Northern Baptist Convention to be held in Wichita, May 20 to 25, is that almost anything may happen. That the Convention proceedings will to a great extent be conditioned by the international situation is to be expected. Last year when the Convention met in Atlantic City, Hitler's "blitzkreig" was on in full force; and less than a fortnight after adjournment the Nazis occupied France. When it is remembered that the series of actions which culminated in the surrender of France occupied a period of only forty-five days, the possible changes in the situation a couple of months may bring about are beyond calculation. Those who heard the debate last year on the subject of exemption from military service will remember the very lively exchange of views which took place on that occasion.

Military Service

It will not be surprising if this subject of exemption from military service comes to occupy a place of some promise in Wichita. The register of conscientious objectors authorized by the general Council last year and approved by the Convention is subject to the limitation imposed by adoption of the following resolution on motion on May 25, 1940, by Rev. D. A. Poling of Philadelphia: "Resolved, that the approval of the register of Conscientious Objectors by this Convention is not approval of any effort to recruit conscientious objectors, nor is this particular action to be construed as the endorsement of the use of the church as a recruiting agency for military service."

Objectors

The registration of conscientious objectors has gone on throughout the year and on March 7 the number enrolled in N.B.C. was 1,048. All denominations that have compiled such registers have been asked by the Department of Justice to furnish copies of the lists of names to the government with the purpose of checking against Selective Service lists prepared under the new draft law. The duties of the former committee on Exemption from Military Service of Baptist Conscientious Objectors were transferred a year ago to the Committee on Social Service.

The Disciples

Another subject on which the Convention may hear something, providing the issues of peace and war do not take up too much time, is the question of closer cooperation with the Disciples of Christ. This is a matter which has been coming up more or less regularly since 1928, when there was quite a memorable debate in Detroit over the possibility of merging the two denominations. The proposal had considerable support, but it was defeated, largely on theological grounds by the opposition of the late Dr. Frederick L. Anderson of Massachusetts. This subject is due to be reported on by the General Council at Wichita.

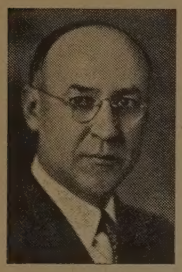
Higher Education

A third subject of major importance that carried over from last year is that of Baptist Higher Education. After hearing the very serious report presented by President J. H. Miller, of Keuka College, the Convention voted to authorize the appointment of a committee of three from the General Council to work with the executive secretary and the Board of Education to consider further the implications and urgency of their reports. Such a committee was appointed, consisting of H. R. Husted, Mr. Abram LeGrand, and President Miller. The situation in regard to schools and colleges has been complicated by the fact that Dr. W. S. K. Yeaple was prevented from undertaking the duties of the executive secretaryship of the Board of Education, to which he was elected, and has since resigned. Dr. Newton C. Fetter, who has taken up the work as interim secretary, will make a report on the extremely difficult task to which he was called from his student work in the Boston area.

Public Relations

It is also highly probable that the Convention will deal with a proposal to reorganize the Baptist Committee on Public Relations, in which the Northern, Southern, and National Conventions are all represented. It has been suggested that the basis of representation on the Committee should be modified and also that the Committee, in view of the probability that action on short notice will become desirable, should be allowed a cerain discretion in the matter of expressing opinions.

NEWS DIGEST . . . By William Park



REV. JAMES N. COILE organized and served the Baptist church at Winterville, Georgia, for fifty-four years. During his service of fifty-nine years he helped organize and build more than twenty churches, married more than 3,000 couples, baptized more than 2,000, and conducted more than 5,000 funerals.

WHEN DR. JAMES W. MERRITT, EXECUTIVE SECRETARY-TREASURER, of the Georgia Baptist Convention, makes a report of the giving of churches, it takes fourteen pages of the *Christian Index*, using six-point type.

THE MANY FRIENDS OF DR. E. B. WILLINGHAM in St. Louis, Missouri, and Huntington, West Virginia, will rejoice in the recovery which he and his family are making from an automobile accident in which every member of the family was injured.

THE BAPTISTS OF PRINEVILLE, OREGON, recently dedicated a new church building. State secretary, Dr. F. W. Starring, preached the sermon. During the pastorate of Rev. Goodwin the membership and attendance have doubled in the past two and one-half years.

THE FIRST CONGREGATIONAL CHURCH OF EVANSTON, ILLINOIS, was host to the mid-winter Congregational-Christian conference. Among the speakers were former Gov. William E. Sweet of Colorado; Dr. Douglas Horton, Dr. Russell Stafford; Dr. Dwight J. Bradley and Dr. Hugh E. Brown, pastor of the entertaining church.

THE JUNGE KIRCHE, A GERMAN LUTHERAN MAGAZINE, reports an increase of 50 per cent in the number of people engaging in special Bible study. "The subject of the study was seven texts from the Acts of the Apostles," bearing witness to the work of the Holy Spirit through the Christian churches.

REV. HOWARD A. VERNON, PASTOR of the Englewood Baptist Church, Chicago, has been elected president of the Chicago Church Federation, succeeding Dr. Ralph Wakefield.

A UNION OBSERVANCE OF THE LORD'S SUPPER by more than 1,000 white and Negro members of the Emmanuel Baptist Church and the Concord Baptist Church, New York, was held on fellowship Sunday. Both pastors and boards of deacons participated. Rev. Wayland Zwayer and Rev. James B. Adams were the officiating pastors.

IT IS REPORTED BY DR. RALPH H. LONG, NEW YORK, that "fifty-four Lutheran missions in all parts of the world, with more than 3,000 missionaries, have been orphaned" by the war and are dependent on Lutherans in America for support.

SOME 3,500 CHILDREN OF THE ELEMENTARY GRADES in New York began week-day religious study on "released" time in February. This is the first time in the history of public schools in New York that such privilege has been granted.

LORD HALIFAX, NEW BRITISH AMBASSADOR TO THE U. S., is reported as saying: "The support of foreign missionary work in time of war is an essential part of the church's witness. I should much regret if the responsibility which Christian people rightly feel toward the special needs and charities that press upon us in wartime should lead them to desert this permanent and universal Christian obligation."

A BAPTIST MINISTRY TO THE JEWS is now being carried on under the Los Angeles Baptist City Mission Society, Dr. Ralph L. Mayberry, secretary. Mr. Frederick J. Berger is the missionary. A former Jewish rabbi has said: "In the U. S. and Canada almost five million Jews, one-third of all the Jews on earth, are spiritually disintegrating in infidelity, atheism, and materialism."

THE PASTORS' ROUND TABLE, published by the American Baptist Home Mission Society, reports that more than one million copies of the Printed Page Evangelism leaflets were used. Surely this seed will bear precious fruit. Dr. G. Pitt Beers, executive secretary, recently led in a series of three-day conferences when the missionaries of the Home Society were brought together for fellowship and inspiration. He also conducted a series of conferences with leading laymen across the continent getting their ideas about a much needed program of church extension.

DETROIT BAPTISTS, WITH DR. HILLYER H. STRATON, chairman, are carrying forward a great program of evangelism leading up to Easter. Omaha Baptists, with Dr. H. M. Wyrick, chairman of the committee, are engaging in a "Seven Glorious Sundays" church attendance and evangelistic campaign. It was launched March 2 when the attendance in the eleven Baptist churches was more than half the resident membership. The Benson church, Rev. Selby Swift, pastor, has installed sound equipment to take care of the overflow attendance.

DR. AND MRS. A. LEGRAND OF WISCONSIN recently toured ten states in a trip which took them into the deep South.

BROWN UNIVERSITY AND THE RHODE ISLAND SCHOOL OF DESIGN, are offering courses for workers in defense industries. Two hundred and ten have been enrolled and more than that number turned away.

AMONG THE RECENT CHANGES IN PASTORAL SERVICE to be noted are: Rev. W. E. PANKEY, pastor of the Union Church, Pittsburgh, Pennsylvania, with a membership of 1,016 goes to the Second Church, St. Louis, Missouri. Rev. Rolland N. Dutton, has gone from the First Church, Elmira, New York, to the Delmar Avenue Church, St. Louis, Missouri. Rev. Gerald Watkins, who served the Trinity Church, Minneapolis, for eight years, has become pastor of the Lake Avenue Church, Rochester, New York, and Rev. Homer T. Armstrong, formerly pastor of the Richmond Hill Baptist Church, Long Island, New York, has become pastor of the Judson Memorial Baptist Church, Minneapolis, Minnesota, succeeding Rev. G. Merrill Lenox, who is now with the M. and M. Board of the Northern Convention.

DR. M. E. DODD, SHREVEPORT, LOUISIANA, was the speaker at the annual Evangelistic Rally conducted by the Baptist Union of Philadelphia, which was held in the Baptist Temple where Dr. Dan Poling is pastor.

THE FIRST CHURCH, BERKELEY, CALIFORNIA, DR. U. S. MITCHELL, PASTOR, has inaugurated "The expanded session of the Church School," which enables the children to have an added period of Bible study, worship, and creative activities.

PASTOR GUSTAVE E. ANDERSON OF THE FIRST CHURCH, Eagle Grove, Iowa, gets out the most unique mimeographed cover for his Sunday bulletins that we have ever seen. Announcing the Kansas City Seminary Conference on Evangelism was a picture of "The Eagle," Missouri Pacific streamliner. Another bulletin featured the cover of "New Horizons," Northern Baptists' January booklet, while another contained a calendar for 1941, with appropriate scripture.

PASTOR GORDON E. BIGLOW AND THE FIRST BAPTIST CHURCH, Beverly, Massachusetts, recently held a most remarkable service in which they honored twenty-five of the teachers and officers of the Bible school who have served for twenty-five years or more. They have a great school with more than 500 in regular attendance.

FREE SERMON OFFER! Rev. H. R. Holcomb, Tupelo, Mississippi, pastor for thirty-seven years, has more than 1,500 sermons which he has preached and is offering to send one or more free to any minister who writes for them. If you are interested write Miss Emilee Pennington, Tupelo, Mississippi.

THE FIRST CHURCH, SAN ANTONIO, TEXAS, has more than 5,200 members. Dr. Perry F. Webb, pastor, in the four years he has been pastor has baptized 847 and welcomed 2,701 new members. The First Church, Dallas, Texas, Dr. George W. Truett, pastor, has more than 7,000 members and raised for all purposes last year $182,267, including only $62,992 for current expenses. This is the largest amount raised in any one year since 1931.

Rev. and Mrs. Harry H. Treat have etired after thirty-four years of mis-ionary service under the Home Mission ociety, serving among the Kiowa and Apache Indians in Oklahoma.

A recent conference of Northern Baptist Seminary presidents held in Chicago revealed a trend away from Bib-ical languages and toward sociological tudies; an increase of married students; raising of scholastic standards and an ncrease in college-trained students. A committee was appointed to prepare an ordination manual. The total enrollment n 1939 was 1,455 and in 1940 1,607. Among southern seminaries the enroll-ment was 1,298 in 1939, and 1,333 in 1940.

Pastor Don Pielstick and the First Church, Fargo, North Dakota, re-cently honored a number of their mem-bers including Deacon Schiff, seventy-two years a Baptist and twenty-six years a member of First Church; Grandpa Jones, 90, a member for forty-five years and a Baptist for seventy-five years; Mrs. Anna Forsburg, a Baptist for fifty years and a member of First Church twenty-six years.

The First Church, Colorado Springs, Dr. J. H. Skeen, pastor, has remodeled and decorated the church at a cost of $15,000 and recently had Dr. Clarence W. Kemper of Denver in a series of special meetings.

A conference on Evangelism for the mid-western pastors will be held at the Northern Baptist Seminary, Chi-cago, May 27-29.

The Protestant denominations of Alabama have launched a state-wide evangelistic campaign. At the rally in Birmingham Dr. George W. Truett and Dr. Merton S. Rice were the speakers.

At the mid-winter conference of the Southwestern Seminary, Ft. Worth, Texas, the list of speakers in-cluded Dr. W. O. Carver, Dr. E. B. At-wood, Dr. A. L. Aulick, Dr. Wallace Bassett, and Dr. L. A. Weigle.

When the Third Church, St. Louis, Missouri, celebrated its ninetieth anni-versary, Dr. Henry Alford Porter of the First Church, Charlottesville, Virginia, preached the sermon. Dr. C. Oscar John-son, pastor, was happy to have a former pastor share in the celebrations.

The Baptist Youth of Illinois will meet in Benton, April 26-27, in their fifteenth annual congress. Among the speakers will be Dr. Kyle M. Yates of Louisville, Mrs. Jean Beaven Abernathy, Dr. A. M. McDonald, Judge E. J. Mil-lington and Brethren E. A. Bell, J. D. Crawford, E. A. Phelps, W. E. Powers, R. G. Schell, Paul Smith, Guy Wimmer, and R. S. Orr.

Secretary John M. Newsom of Arizona recently led in a revival among the Navajo Indians at Keams Canyon when 148 entered the "Jesus Road."

When the Baptist Convention of Brazil met at Bauru in February they reported seventy-four churches, 232 preaching stations, over 8,500 members, 1,244 additions in 1939.

The men of First Church, Jackson, Michigan, with Dr. John G. Koehler, pastor, have built a church camp at Lake Sweezey for the use of different groups in the church.

In the exchange of secretaries in the Northern Convention Rev. Reu-ben E. Nelson of Minnesota went to Mis-soula, Montana; Dr. Frank Anderson of Iowa has served in New York; Rev. R. T. Andem of Michigan served the Immanuel Church, Omaha, and the writer served the Stillwater Church in Minnesota.

The Baptists of West Virginia have just acquired title to twenty acres on the Gauley River in Webster County for a boys' camp.

"The Carey Club" has been organ-ized by the forty-five Baptist students at Yale Divinity School. Rev. A. C. Hanna, great-grandson of Adoniram Jud-son, is a charter member.

The Junior Chamber of Commerce, Indianapolis, has awarded the distin-guished service medal for 1940 to Cleo W. Blackburn, executive secretary of Flanner House, the Indianapolis Negro social service center.

The Riverside Church, New York, Dr. Harry Emerson Fosdick, pastor, has celebrated its 100th anniversary and the tenth of the present building. A fund of $100,000 was raised to provide pensions for all church employees.

The 1940 Preaching Missions in Philadelphia, Washington, Cleveland, and other cities have taxed the largest build-ings and created great interest in the work of Jesus Christ.

The National Lutheran Council is raising $250,000 to provide religious serv-ice for Lutherans in Army and Navy service. The Methodists are raising a like amount.

The Christian Century reports that "lay brothers of the Roman Catholic Church are classed as 'regular ministers of religion' and as such are exempt from military training and service."

Dr. H. H. Bingham, formerly pastor of the Walmer Road Baptist Church, Toronto, has been elected general secre-tary-treasurer of the Baptist Convention of Ontario and Quebec.

Dr. Hugh Chamberlin Burr, execu-tive secretary of the Rochester, New York Church Federation, directed the city-wide religious census, looking to-ward a great evangelistic campaign.

The New York City Mission Soci-ety celebrated its seventieth anniversary and the thirty-eighth anniversary of its secretary, Dr. Charles H. Sears, at a re-cent meeting in the Riverside Church.

The managers of The Christian Re-view, a quarterly published by the East-ern Baptist Seminary, have announced that the publication was discontinued with the January 1041 issue.

Pastor J. L. Pickett of the First Church, Keokuk, Iowa, is happy be-cause the church has paid its last in-debtedness and is now free from debt for the first time in twenty years. A new fund has been started for enlargement of the building.

The Boston Baptist Bethel City Mission Society has launched an in-tensive campaign to lift the indebtedness of $12,000 by April 30, 1941.

Georgia has eighty-six affiliating associations, with 2,428 churches and 520,546 members. There are also in Georgia ten associations with 126 churches and about 14,000 members, known as "missionary Baptists," but are not cooperating with the Georgia Baptist Convention.

Pastor W. C. Erickson and the First Church, Salinas, California, are happy because Mrs. Jane Sarles has given them a beautiful parsonage in memory of her two girls, Myrtle and Wilma.

The "big six churches" of the South-ern Convention are: First, Dallas, 7,220 members; First, Oklahoma City, 6003; First, San Antonio, 5,720; Cliff Temple, Dallas, 5,521; Gaston Avenue, Dallas, 5,089 and Bellevue, Memphis, 5,005 members. These churches gained 5,266 members in the past three years and gave a total of $398,459.40.

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A little boy about two and a half years old who did not like to be kissed but who was subjected to that "obloquy" frequently by many of his mother's friends, was in the habit of wiping their tokens of affection off his cheek with his hand, as soon as the offending person was out of sight. After his mother had given him a kiss one day, she discovered him with his hand to his cheek.

"Why Johnnie," she said, "are you wiping mother's kiss off?"

"No," he replied, "I'm only pushin' it in."

Our advertisers are friends of the Baptists and of THE UNITED STATES BAPTIST. If you cooperate with them when-ever possible, and mention THE UNITED STATES BAPTIST to them, it will help your Staff to produce a better and more use-ful publication.

The Cherishing of Common Sacred Memories

By **W. W. BARNES, Seminary Hill, Texas**

Second in a series under the general title:
"What Principles Demand Unity of Action Among Baptists?"

THE denominational organizations in Baptist life have changed their connotation during the passed century. Today our Conventions approach the conceptions of the General Assembly of the Presbyterians and the General Conference of the Methodists.* Originally the General Convention of the Baptists in the United States (1814) was a voluntary organization composed of individuals who were deeply interested in foreign missions. It is true that members of the Convention were sent by Baptist churches and other Baptist organizations on the basis of contributions to foreign missions, but those Baptist churches and other organizations were not considered constituent units of the Convention. The Convention was composed of the individuals present. The General Convention was an organization for foreign missions specifically.

When Southern Baptists withdrew from the General Convention in 1845, the issue involved was over the administration of foreign mission affairs. In the preliminary meeting in Augusta it was specifically stated by many of those present that there was no thought of dividing Baptists as such, but that it was their purpose to form a new organization for the administration of foreign and home missions. There was no rift of fellowship. Upon the adjournment of the Convention an explanatory statement was given to the public. "Let not the extent of this disunion be exaggerated. At the present time it involves only the foreign and domestic missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of faith. They are guided by the same principles of Gospel order. We do not regard the rupture as extending to foundation principles nor can we think that the great body of our Northern brethren will so regard it." This pronouncement in the very beginning of the divided administration of mission affairs has held for nearly a century. The memories of the decades preceding 1845 as well as the course of American Baptist history since then show that Northern and Southern Baptists have common cherished memories and current fellowship.

* See my, *The Southern Baptist Convention: A Study in the Development of Ecclesiology.*

North to South

It must not be forgotten that the first Baptist church to be gathered in the South emigrated as a church from New England. The founder of the First Church in Charleston was ordained by the First Church in Boston. Charleston reciprocated by sending one of her sons to Boston to the First Church as pastor. During the forty-two-year pastorate Samuel Stillman stood as a solid rock against the unitarian defection and prevented any Baptist congregation in or around Boston from losing its evangelical moorings. The first state convention in the South and in the nation was formed under the leadership of Richard Furman, who, although identified with South Carolina, was a native of New York state.

In the history of Baptist education in the South the names of many "consecrated yankees" have left cherished memories. Wake Forest College, North Carolina, Howard College and Judson College, Alabama, Mississippi College, Baylor University and Mary-Hardin Baylor College, Texas, Union University, Tennessee, and others of our Southern Baptist Schools owe an everlasting debt of gratitude to devoted Baptist ministers who came from the northern and eastern states to give their lives to Southern Baptist progress.

Luther Rice

Luther Rice, the great missionary pioneer and more than any other one man the creator of the Baptist denomination in America, was a native of Massachusetts and found a warm welcome in Southern homes. For more than a century his remains have lain in Southern soil.

During the nearly hundred years since the division, the South has repaid the North by sending a constant stream of pastors who have served well and long in pulpits large and small. In comparatively recent times Henson in Chicago, Dixon in Boston, Poteat in New Haven and Philadelphia, Tupper in Philadelphia and elsewhere, Jones in Philadelphia and Seattle, Lorimer in Brooklyn—these are some of the names that come out of the immediate past whose services have exemplified the fellowship between Northern and Southern Baptists. And today many able pastors in Northern churches are Southern men.

The Agencies

The administrative work of our denominational agencies illustrates the exchange by the North and the South. The first secretary of the Foreign Mission Board, the saintly James B. Taylor, a native of England, was reared in New York City, served greatly as a pastor in Richmond, and then led our Foreign Board through its beginnings, the war and reconstruction. Three of his sons served effectively in the pastorate, education, and Foreign Missions. The Secretary Emeritus of one of our Southern Boards was born in Ohio. The Foreign Mission Society of New York has a Virginian leading in these difficult times. The president of three of the great Seminaries in the North are Southern men trained in Southern seminaries. Two of my own colleagues, former students of mine and now for these years beloved colleagues, were reared north of the Ohio River. Perhaps the most influential man Southern Baptists ever knew was J. R. Graves, a native of Vermont, who served throughout the South from his residence in Tennessee. His influence still abides in the thinking of the Baptists of the Southern Convention as well as in that of the Landmark Baptists.

In all the years since the division Northern and Southern Baptists have exchanged members and ministers. The decades since the division have proved the assertion made by the Southern leaders in Augusta that "Northern and Southern Baptists are still brethren; they differ in no article of faith."

And so today North and South we may trace our common Baptist ancestry back to New England, the Delaware Valley and the Charleston area. The Southern Colonists appealed to the Philadelphia Association for assistance and received it. Back and forth through the years the threads of brotherly love, and brotherly service, and brotherly assistance have woven the choice web of fellowship. The pattern in all of its beauty is still in process of being woven. We may continue our distinct administrative organizations, as perhaps we ought to do, but so may we continue our fellowship of a common experience in the Gospel and a common service for the Gospel.

Controversy makes the heart cold and the head hot.—*Dr. O. Vansteenberghe.*

America's Youth — In Washington

By **EDWIN H. TULLER, Associate Pastor, Calvary Baptist Church**

REPARATIONS for the defense of the Western Hemisphere call for thousands of new government workers. he hub of that defense system is Washgton. Into the capital city is pouring a nstant stream of new workers—mostly ung people. They come from every ate in the Union. They come from rge cities, small towns, and rural areas. hey are Protestant, Catholic, and Jew. any of them come from homes and mmunities where religion is the domiunt note. Such was the case with John, e Baptist.

John was a quiet sort of lad, modest the face of his many achievements. is many friends in his home town in ie Middle West were proud of him—oud that he had been selected to take ie post in the distant city which they l dreamed someday they might see. hey came along with his parents, brothrs, and sisters to see him off on this w adventure. He could remember the oks on their faces, their many kind reiarks, and their good wishes for him, well as their jibes like "Shake the and of the President once for me, ohn." and the like. Yes, that was a appy day for John. And there he was n his way to the big city.

He had plenty of time to think about all. Two nights and two days he was n that old bus. When finally he did see ie dome of the Capitol his tired heart xipped a beat or two, for now he knew iat at last he had arrived—his big moient had come. After a nice night's rest e would feel in a good mood and be ready o tackle the world. But where was he to o? He had no friends in Washington. It as too late to report to his new job and sk for advice. Then he thought of he Y.M.C.A. and said to himself: "I'll ust stay there a day or two until I nd a place to live."

After a ten-minute taxi ride from Jnion Station, John found himself before he doors of the Y.M.C.A. He entered ladly into its sheltering portals, for it eemed as if he had at least one friend ere now. But his hopes of staying ith this friend were soon dashed to ieces. This new-found friend was forced o tell him, as well as thousands of others ike him, that "there is no place in the in." The best that could be done was o suggest roominghouses in the downown area, already bulging with overaying "guests." This crowd of defense orkers has caused a serious shortage f suitable living quarters, and has sent he price of room and board up to new ighs.

This was but one of the disappointments which were to face John, the Baptist. Working for Uncle Sam in the capital city is not all rosy ease. Many a boy and girl, arriving with high standards of conduct, and high hopes for the future, has been sent back home broken in heart and spirit, and sometimes in body. Who is to help? That is the cry that is being raised in Washington. The answer is coming quietly, yet with increasing vigor from high government officials. They are turning to the church for help. And the church has accepted the challenge, in part.

Next Month . . .

"The Conscientious Objector and the Government"

by

Linton M. Collins

Mr. Collins is assistant to the Attorney General in the Department of Justice and handles the conscientious objector cases. This article will give our readers official information on the question.

New Plan Used

The plan of the church is to contact these "newcomers" to Washington and get them quickly associated with other young people of their own age and experience, that from the very beginning they might feel welcome. The sense of "belonging," of associating in familiar endeavors and worship with Christian young people, goes far in helping a person become adapted to a strange environment and atmosphere.

But how is this to be done? First, these young people have to come to the churches, else the influence of the church can help little. They are in a strange city, do not know where the churches are, and along with many new-found friends in the boarding-house who have no serious religious background wish to see the sights. One or two Sundays of sight-seeing usually spread to three and four and five. Then they feel tired, sleep late on Sunday morning, and forget all about the church. Soon they, too, are counted among the "lost," and when that happens, the government begins to find trouble with their work, and the cycle ends with the return to the "home town" of a broken life. Clearly, the church must contact these young people, but how is that possible?

There is a committee in Washington called "The Committee on Religious Life in the Nation's Capital," composed of representatives of Catholics, Protestants, and Jews, and it has fallen to this committee to solve this problem. Some years ago the committee secured a list of the newcomers to Washington from various sources, and sent each one a letter inviting him to attend the church of his choice, telling a little about the religious program in general in this city. This was a combination of a reminder and an invitation, and brought some results.

Further Steps Needed

Several months ago a few young people got together and decided that a further step was necessary. The most important job of the church in Washington was to contact these new people as soon after they arrived here as possible. This, they thought, was a job for young people. And so a second step was taken —a step which is bringing much fruit, even though it may mean a great deal of work. It is a cooperative work, because we do not know anything about these newcomers except their names and addresses. We must find out what their religious interest is: Catholic, Jew, or, if Protestant, what denomination. Then we must get them into active touch with the church of their choice. This is a large task, as we have something over a thousand names and addresses a month to follow up. We have asked for and have succeeded in getting the support and active participation of many city-wide Christian youth groups, and our project is well under way.

The plan works like this. This young people's group receives on a card the name and address of the newcomer. One of these active Christian young people takes the card and looks him up. Suppose I receive the assignment for one John Smith. Being a Baptist, I know where many of our Baptist churches are, but know not too much about the locations of other churches. If after a short talk with the newcomer I find that he is a Methodist and wishes to become acquainted with other Methodists in a church near where he is living, I ask him to find the nearest telephone book

and bring it to me. In the "Yellow Section" there is a complete list of churches and synagogues, and together we decide which once he ought to attend. I then pull from my pocket a card which will serve as an introduction to the pastor of this particular church. I fill out the blank spaces and hand it to him. Here is a sample of what he then has (names of person and church purely fictitious):

To the Pastor of

The ..... First Methodist ..... Church

Address ..... First and C Streets, N.W. .....

This is to introduce ..... John Smith .....

of ..... Topeka, Kansas .....

who is a newcomer to Washington and is interested in coming to your church while in our city. I know you will make my new-found friend feel at home by introducing him to some of your active members. On behalf of the Committee on Religious Life in the Nation's Capital.

..... John Doe ..... Name

..... Third Baptist ..... Church

But that is not all. I suggest that he fill out the other side of the card with information that would be of assistance to the pastor in placing him in touch with that portion of the Church program in which he is most interested. Then in addition to all that, I send the card which I had in the first place with his name and address on it to the pastor of this church (in the case above it would be the First Methodist Church) telling him of the contact I had made and urging im to send one of his young people to contact John Smith again if he has not yet appeared in that church.

The approach of the church through its young people is, then, as personal as it possibly can be. And we find that never is a newcomer resentful of this personal contact. In every case he is interested, and even those who have not had a religious background are saying to themselves and to others: "Say, perhaps these Christian young people in Washington have something on the ball. Certainly they are sincere or they wouldn't take all this time to make these calls when they could be going to a good movie or something. Maybe I'll drop around and see what they are up to."

The Christian young people of Washington are enthusiastic about their new "project." It brings results to all. It unites Christian youth in a common endeavor, and makes them minimize their differences. Above all, they have a sense of doing a job which no one else can do, and in which they are helping to solve one aspect of the important problem of assimilating thousands of young people into the religious life of their new "home town."

The Second Hundred Thousand

By P. H. J. LERRIGO

Elsewhere the writer has commented upon the extraordinary response to the relief appeal brought by missionaries the world over. After all, we need not be surprized that this is the case for their whole life is devoted to relieving suffering and no one knows so well as they the poignancy of the world-wide need.

We take the liberty of reproducing part of a personal letter from one of our veteran missionaries who, together with her late husband, Dr. Albert H. Henderson, has done a monumental missionary service in the Shan Hills. Their name and forty-odd years of devoted and successful service are well known to our churches. Mrs. Henderson writes:

"It was a real pleasure to me to have your letter and know that you were so appreciative of my small contribution to World Relief Work. It seems to me so little, in comparison to the great need, but when my son-in-law, Dr. Reed, wrote me of what $18 did for needy ones in Shanghai I take courage.

"I am sending another check to you now and have a suggestion that *may* result in more in the future. On my dressing table is a beautiful little silver box of Burmese or Shan decoration given to me as a 'good-bye' present by a dear Shan princess. Every time I look at it I think, 'What right have you to keep something like that when it might be turned into food and clothing for those in such desperate need?' In some antique shop it should bring at least $25. If I find a way to exchange it for cash that will sustain life for some one, I shall do so and pass on the amount for this World Relief. I can always remember the giver without that reminder."

Perhaps some reader of the UNITED STATES BAPTIST would like to purchase this lovely memento of friendship and loving service, either for the $25 Mrs. Henderson mentions or for a larger sum, all of which would go to World Relief.

There is still time for churches and individuals to have part in sending the second hundred thousand for the relief of suffering and pain in many lands. Send your gifts to your State Convention Office or to the World Relief Committee of the Northern Baptist Convention, 152 Madison Avenue, New York, New York.

"ALL KINDREDS AND TONGUES"

Edited by P. H. J. LERRIGO

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1940 SUMMARY

Continent	Churches	Members	Pastors and Missionaries	Sunday School Pupils
EUROPE	5,322	657,337	3,916	507,841
ASIA	4,959	572,030	1,904	203,585
AFRICA	2,609	157,634	593	46,086
AMERICA				
North	58,435	11,160,564	59,834	7,244,199
Central and West Indies	739	76,124	560	70,948
South	834	67,345	504	64,479
AUSTRALIA and NEW ZEALAND	535	40,774	466	47,585
Totals	73,433	12,731,808	67,777	8,184,713

Not Defeat But A Testing

By COE HAYNE, New York City

THE Home Mission Field Day and Conference held in Elizabeth, New Jersey, February 9 and 10, 1941, brought together national and local workers in religious, educational, and social fields in helpful discussions as well as providing the occasion for congregations in thirty-five Protestant churches in Elizabeth and adjoining communities to hear speakers on Home Missions and related topics. The two-day program, including forums and mass meetings, both general and one designed especially for young people, gave abundant evidence of the value to local religious and social agencies of the participation in such gatherings of representatives of national church bodies. The Elizabeth Council of Churches and the Ministers' Association of Elizabeth and vicinity jointly sponsored the meetings; the Home Missions Council of North America, the Federal Council of Churches of Christ in America, the Greater New York Federation of Churches and several national boards of home missions were represented on the roster of speakers.

As a direct result of the panel discussion on Sunday and the conference on Monday in which religious, social, and economic conditions in Elizabeth were frankly faced in the light of surveys previously made, a joint council was formed, composed of the executive officers of the local church and social agencies, that shall have as its purpose the fostering of closer cooperation among religious and welfare groups active within the city. Education in private and public institutions, health, work, home life, neighborliness, and recreation were cited as interests that should be brought within the range of united study and action.

Aid for Negroes Discussed

Discussing the responsibility of the religious forces of the city towards the Negro population, it was voted to recommend to the Council of Churches that a committee be appointed to study the needs of Negroes of Elizabeth, especially concerning church facilities, with a view toward enlisting financial aid from other churches.

It was voted also to approve the recreational program for Negroes contemplated by the City Council of Elizabeth and to urge consummation of these plans, for which approximately $4,000 already has been set aside in the budget. The vacation schools sponsored by the Council of Churches were approved by the group, which urged that additional funds be raised to operate several additional schools in needy areas.

St. James Church, Elizabeth was filled at the Monday evening meeting, which was addressed by Dr. Robert W. Searle, secretary of the Greater New York Federation of Churches, and Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches of Christ in America. "What Price Christian America?" was the topic, Dr. Searle speaking from the standpoint of an American city, and Dr. Barnes from the standpoint of the world crisis.

Declaring that we must realize the significance of the times in which we live, Dr. Searle said we can no longer live in the world that used to be, for we have come to the end of an era.

"We have been living easy-going lives and in the past have looked to scientific experts to produce a formula to solve our problems," he said. "The churches are least aware of what is happening in the world. We need to realize that the keystone of democracy is the dignity of the human individual. A Christian America costs, and we must be willing to pay the price."

Christianity World's Hope

"No matter who wins the war, there is no hope for future order and stability unless we have some common Christian principles. If America can solve the problem on a Christian basis, this will be a demonstration that will hearten and guide the rest of the world. To secure this is the most important thing Christians of America can do. What is America going to have to suffer before she realizes what the world is to be?"

"In the first century, the church paid the price of the catacombs, the arena, prisons; today in Europe the church is in prisons and concentration camps. This does not mean its defeat, but its testing. The church in America must choose between pride and prestige in the community, and losing its life to save all."

At the women's meeting and tea, four leaders in missionary work took part in a panel discussion on "National Missions Under the Present World Situation."

Miss Margaret Forsythe, who teaches religious education at Columbia University, spoke on the teaching of children and young people in giving them the traditions of Christian service. Miss Frances Ball, whose work as a teacher in Utah has brought her in contact with Mormons in the mountain areas, spoke of work among different religious and racial groups.

Rev. Ralph Hall, missionary in New Mexico, told of "the untouched, unchurched areas of the West," in which churches are sometimes 160 miles from railroad stations. Dr. H. Paul Douglass, executive secretary of the Unity Commission, spoke on the city church, and how it can be prevented from becoming a "class" church in the community. Rev. M. A. Chappell, of the Presbyterian Board of National Missions, presided.

The surveys and their interpretation were presented by Dr. Douglass, Dr. William P. Shriver of the Presbyterian Board of National Missions, and Dr. Mark A. Dawber of the Home Missions Council of North America.

Three racial representatives, who outlined the privileges and responsibilities of American citizenship, spoke at the rally for young people held in St. James Church, Sunday evening, February 9. They were Miss Mamie E. Davis, general secretary of the Southwest-Belmont (Negro) Y.W.C.A., Philadelphia; Rev. Joseph S. Di Rogatis, Italian-American pastor, of New Brighton, Staten Island, N. Y., and Rev. Daniel J. Finestone, radio speaker, born a Jew and now a member of the Joint Committee of the Christian Approach to the Jews.

☆ ☆ ☆

Mrs. John A. Lichtz

The Northern Baptist Convention, and especially the cause of world missions, has lost one of its most loyal supporters in the passing of Mrs. John A. Lichtz of Pittsburgh and Clifton Springs, New York. For a number of years she served on the Executive Committee of the Northern Baptist Convention. She also served on other national committees and as president of various missionary organizations. Mrs. Lichtz was a radiant Christian worker, giving herself freely to her local church and to service in the community. She was noted as a Bible teacher, and as the wife of the superintendent of the Clifton Springs Sanitarium her influence was extended around the world. The funeral service was held in the chapel of the Clifton Springs Sanitarium, February 21, with the Rev. Stanley I. Stuber officiating. He was assisted by the Rev. R. Emerson Snethen, pastor of the First Baptist Church, of which Mrs. Lichtz was a member.

Religious Liberty

By C. S. LONGACRE
Editor, Review and Herald, Washington, D. C.

THE most precious boon among all our temporal blessings is the gift of religious liberty. It is the strongest sentiment that God has ever planted in the soul of man. God endowed every normal human being with the prerogative of freedom of choice, and placed in man a conscience as a moral guide. In creating man a free moral agent, God made him the arbiter of his own fate or fortune, to determine his own destiny for time and for eternity.

When tyranny was holding men in universal bondage in ages long ago, God revealed Himself as man's liberator and benefactor, and commanded the rulers of the land to "Proclaim liberty throughout all the land unto all the inhabitants thereof." But the world waited for centuries in chains of cruel bondage to earthly tyrants before it heard the voice of a legislative body of men declare and affirm that all the inhabitants throughout all the land were the proud possessors of God-given, inalienable rights and equal privileges before the law, of which earthly sovereigns, by right, could not deprive them. It was a long, dreary, heart-breaking struggle through which men had to pass from that far distant age of oppression and intolerance, to the present epoch of civil and religious freedom which America enjoys.

The ancient rulers were all-powerful, ruling all men in all things. The modern totalitarian rulers are exact replicas of Nebuchadnezzar of Babylon, of Darius the Mede, of Alexander the Great of Greece, and of Caesar of Rome. The ancient pagan rulers governing the world empires of Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome, regarded themselves as absolute and supreme in power and authority, and the individual had no rights or privileges which the kingly tyrant did not deem it his prerogative to invade and override at his pleasure. We search in vain in the classical literature of antiquity, even including the nations of Greece and Rome, for any trace of the idea of religious liberty and inalienable rights. Liberty of conscience and worship was unknown among the rulers and governments of the past, and many of the modern governments have progressed no father than the grant of religious toleration to dissenting sects, and some have again reverted to the intolerance spirit of the past.

The ancient rulers required blind obedience to all law. They made no difference between just and unjust laws, between civil and religious laws, or whether or not the law was in conflict with the law of God or with divine obligations. The State was supreme in all things, both temporal and spiritual, and the individual existed merely for the benefit and glorification of the State. The State was deified and the law made irrevocable. The individual had to submit to intolerable religious laws or die the ignominious death of a heretic to the established religion or a traitor to the government.

There are instances recorded in ancient times when the God of heaven vindicated His servants by miraculous deliverances from the fiery furnace, the lions' den, the wild beasts of the amphitheatre, the prison and the pit, to teach the civil authorities the lesson that they had no right to interfere with the conscience in religious matters, nor to contravene religious obligation by civil enactments. God intended these remarkable deliverances to serve as lessons for all rulers for all time to come, never to enact religious legislation nor attempt to force the conscience in religious concerns.

Next Month . . .

"How Can Baptists Strengthen the Public Relations Committee?"

by

Clarence M. Gallup

Recording Secretary, the Northern Baptist Convention

Law and Conscience in Conflict

Not infrequently the cry is raised, "The law must be enforced to preserve our civilization!" It is by such sophistry as this, without considering the nature of the law and the proper limitations which must ever exist in the exercise of power, that the most cruel and despotic acts of religious persecution have always been justified by those in authority. Under such sophistry the Jews decided that they were justified in crucifying Christ. "We have a law, and by our law He ought to die," they said. Under such sophistry the bloody edicts of Nero and Caligula, of Domitian and Diocletian were executed against the early Christians. Under such sophistry the political church of Christianity in medieval times enacted her tenets of faith and religious dogmas into civil law, and then enforced the law of the church and of the state upon all dissenters and nonconformists until the streams of Europe flowed crimson with the blood of martyrs. They did not call it religious persecution. They claimed they were merely enforcing the law and upholding the dignity and majesty of the State. Under similar sophistry crusades against dissenters were instituted, bloody massacres were perpetrated, martyrs were burned at the stake, tortured on the rack, beheaded by the sword, and executed upon the gibbet,—all in the name of the majesty of the law, for the protection of the established order of things and for the safety and welfare of society in general.

Christ drew a distinct line of separation between the functions of the state and those of the church, when He said to the church and state officials who sought to entangle Him in their net: "Render to Caesar the things that are Caesar's, and to God the things that are God's." If the professed followers of Christ had always followed the example and teachings of the Author of Christianity, no dissenter of unbeliever would ever have been persecuted by Christians for dissenting opinions or lack of faith, and the professed Christian church would never have employed force, or resorted to carnal weapons and appeal to civil authority for aid in the propagation of its tenets and dogmas. The teachings of Christ were directly opposed to any union between the Christian church and the civil government. Each was to function freely and independently in its own sphere.

There are those in the past, and many today, who seem unable to draw a separating line between the church and the state, between spiritualities and temporalities. They honestly believe that unless the church and the state are united and each aids and supports the other, neither will prosper, and both may come to naught. There is a class of reformers who do not believe in a strict political and partisan union of church and state, but believe in maintaining a twilight

one, a common ground where each and every church of whatever faith may dip its hand into the state treasury for mutual benefits and government patronage, and these reformers further hold that the commonly held doctrines, religious customs and usages of the various sects should receive legal sanction and support from the civil government.

Protestantism Went Astray

Protestantism, in its infancy, made a splendid start in its attempt to revive primitive Christianity, by accepting as its rule of faith and practice "The Bible and the Bible only." But Luther and Calvin finally under pressure and great stress allied themselves with the State and adopted the theocratic form of church and state government. Puritanism in the Old and New World was the outgrowth of this false conception of a theocratic government and resulted in the repression of the freedom of conscience. The Baptists, the Quakers, and all other dissenting Christian sects were whipped, imprisoned, banished, and hanged, for no other reason than that they entertained dissenting opinions to the Puritan creed.

The Baptist Heritage

The Baptists in the Old World, and Roger Williams, the great American apostle of soul liberty, the first pastor of the first Baptist church in America, fought the battles for religious freedom. Roger Williams challenged the theocratic Puritans of New England by boldly declaring the civil magistrate had no right to punish "offenses against God and religion," nor for "any breaches of the first table of the Decalogue," embracing the first four commandments, but that the State could function properly "only in civil things."

The Baptists of Virginia challenged the theocratic Episcopacy and Cavaliers of the South and gained the cooperation and able services of Thomas Jefferson and James Madison in bringing about the permanent establishment of religious liberty not only in Virginia but in the fundamental law of the nation. All fair minded people must admit that America and many other nations, owe a debt of gratitude to the Baptists for the present heritage of religious freedom handed down to posterity. This debt of gratitude can never be paid to those who made the supreme sacrifice for our benefit in any better way than by defending the glorious heritage of freedom and the fundamental principles of human rights which they bequeathed to us. Eternal vigilance now, as then, is still the price of our liberties.

A Great Opportunity

W. O. LEWIS, Washington, D. C.
General Secretary, Baptist World Alliance

As a former chaplain with the American Expeditionery Forces in France, I wish to call the attention of our brethren to a great opportunity for service which we seem in danger of overlooking. We are not doing our full duty in furnishing our share of chaplains to the Army.

The proportion of chaplains from any one denomination in the Army is supposed to be as great as the proportion of the membership of any denomination to the whole population of our country. Our government makes a report on the standing of all the religious bodies in the United States about midway between the years when the regular Census is taken. This report which our government publishes is based upon information given by the various denominations. Unfortunately the Baptists, and some other denominations, failed to furnish complete figures as to membership when the material was being gathered for the last report on religious organizations. It is to be hoped that in the future our church clerks will take pains to send to Washington the information asked, as failure to do so may have serious consequences. For one thing, the number of chaplains Baptists have had in the Army in the past has been based on the figures collected by the government as to the strength of our denomination.

According to the latest information available, Baptists have the right to have 273 chaplains in the Army. They have at present 176. We are thus nearly 100 short of what we are now entitled to. As the Army increases we shall be entitled to still more. If we are not now able to furnish our share of chaplains, we shall be much further behind when the Army reaches its full strength.

When any minister wishes to become a chaplain he is enrolled in a list of reserve officers, and is called when needed. When he is called he is expected to serve one year. At the end of the year he may leave the Army, or, if his record is good and he wishes to continue, he may enlist for further service. In many cases churches are granting their pastors a year's leave of absence to permit them to render this service in the Army.

Some denominations have more chaplains in the Army than they are entitled to. But it must not be forgotten that when chaplains are needed, the Army must draw from the reserve list enough chaplains to supply the units. If Baptist chaplains were available when chaplains are needed, we would always have our share. We cannot complain if other denominations are ahead of us as long as we do not have enough candidates for the places available.

It would be difficult to find a greater opportunity to render service for the Master than is now offered to a chaplain in the Army. Young men are taken suddenly from their homes. Many of them go to pieces because they are not surrounded by the good influences which they had in the communities from which they came. The chaplain has a rare opportunity to reach these young men who are often hungry for the kind of thing which he alone can bring to them. But we should never think that the young men in the Army are the only ones who get a blessing from the ministry of the chaplain. The chaplain himself has an experience which enriches his life. A period of service in the Army will help many of our pastors to understand the present generation as they could never understand it if they spent all of their time in their studies and in the routine work of their churches.

I am not willing to admit that there is a shortage of good material among our pastors of military age. It is largely a matter of information. I feel sure that when the situation is realized that many of our best men will come forward and offer their services during the present emergency.

DR. W. O. LEWIS SAILS FOR EUROPE

Dr. W. O. Lewis, general secretary of the Baptist World Alliance, sailed March 8 on the S. S. "Exeter" for Europe. He goes first to Switzerland and hopes there to get in touch with as many of our Baptist brethren from nearby countries as he can. He plans to return in time, if possible, to report on actual conditions to the Northern and Southern Baptist Conventions. The day he left he wrote this article, one of vital interest to American Baptists.

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Review of the Month

Written especially for "The Unite

The International Scene

The British Churches

IN spite of the bombing of English churches, English religious leaders are continuing with vigor their attempts to carry out the long-term spiritual program of the Christian Church.

Recently, a Religious News Service correspondent in London reported that the Archbishops of Canterbury, York and Wales, with the approval of Free Church leaders, have just issued a five-point program designed to secure adequate religious education in English schools. It is noteworthy, in this respect, that less than seven months ago the Upper House of the Convocation of Canterbury voted to postpone any action on religious instruction in state-supported schools because of the "grave national emergency."

The movement to promote closer cooperation between Christian groups is being stressed no less vigorously today than it was before the "blitzkrieg" was launched.

Several weeks ago, the Archbishop of York and the Prime Minister of the Netherlands were the principal speakers at the first meeting of a British and Dutch Christian Fellowship, formed to create better understanding between church people of the Netherlands and the British Isles. The Fellowship is being sponsored by the Commission of the Churches for International Friendship and Social Responsibility, which is described by its chairman as officially representative of all the non-Roman churches in Great Britain and also of the world-wide ecumenical movements.

Nazi air raids have had little effect on the progress of evangelism in the English church.

The English Methodist Conference has mapped out a program for united evangelistic work which will keep churchmen busy for years to come. Both the Church of England and the Free Churches are expected to cooperate in the Methodist program.

Two separate evangelistic movements have been born within recent months—and each of them, according to London dispatches, has met with great success.

A League for Prayer and Service, established by a group of Free Churchmen to stress the importance of communal prayer, has already attracted more than 2,000,000 members.

The Roman Catholic League for God, inspired by *Catholic Action*, has also been organized. It is described by Archbishop Godfrey as "one of those beautiful forms of the apostolate wherein the members promote their own spiritual perfection by bringing God to others."

Japanese Christian Conference

Early this month, it was announced that The Federal Council of the Churches of Christ in America, the International Missionary Council and the Foreign Missions Conference had "warmly" welcomed the solicitation of the Japan National Christian Council for a conference of church leaders of both countries to explore ways to preserve peace between Japan and the United States. It is expected that seven to ten Japanese delegates will attend the Conference, which will probably be held in San Francisco late in March.

The plan for the conference is a revision of an earlier proposal communicated to the Federal Council in February, which suggested dispatch of a goodwill mission by United States churches to Japan. Decision to call the conference was hastened when 119 American missionaries resident in Japan recently cabled their misgivings regarding American-Japanese relations. The cable was preceded by a request from the Japan Christian Council that American and Japanese Christians join in a prayer for "world peace and continued amicable relations between our nations."

In response to this request, a committee of the Foreign Missions Conference approached the Federal Council with a proposal for a "joint call to prayer addressed to the Christians of America for peace in the Pacific based on reconciliation, mutual understanding and justice."

The call to prayer is currently being planned by the Federal Council and the Foreign Missions Conference.

More than two years ago the Japan National Christian Council had delayed decision on a similar plan proposed by the Federal Council of Churches, which had suggested that a deputation of Christian leaders go to Japan to confer on questions of vital importance to Christians of both nations. Leading Japanese Christians had felt that the time was inopportune for such action.

Church Press

Editors of nearly thirty religious journals, attending the annual meeting of the Associated Church Press in Boston this month, described the current world unrest as a "new opportunity for rebuilding the prestige of the church."

In a statement unanimously adopted by the assembled editors, they agreed that today, when certain powerful and highly organized propaganda groups are using the printed word to foster hatred and contempt for the basic values of both religion and democracy, the church press—"unfettered, uncontrolled and non-commercial"—represents one of the major bulwarks of spiritual and moral enlightenment.

Hailing the religious press of America as a major force for goodwill in a day when goodwill is at a premium, the editors at the same time deplored what they described as a "disturbing limitation"—namely, the failure of church people to give it adequate support.

The church press, they pointed out, is as much, if not more, a part of America's religious life as her church-supported schools, hospitals, and institutions, yet the editors declared, no group suffers more through financial neglect.

Speakers at the two-day session, held in connection with the annual observance of Founders' Day at Boston University, were unanimous in pointing out that today, more than ever, religious periodicals must present the work of the church in a manner acceptable to the man in the street as well as in the church pulpit.

One solution to the financial problems of the religious press was proposed by Bernard J. Mulder, editor of the *Intelligencer-Leader*. Dr. Mulder recommended that church journals be placed in a category similar to that of service club periodicals, which are supported directly by membership dues. He suggested that the first three dollars of an individual's denominational contribution be allotted to the church press.

Following a discussion on whether religious journalism is a business venture or a missionary enterprise, the editors were asked to vote on the question. They all agreed that the religious press is a definite part of the mission work of the church.

The religious press was described by one of the speakers as almost the last stronghold of personal journalism. The real successors to Horace Greeley and his contemporaries, said the speaker, are the editors of the independent church papers, who still can say and do what they please without fear of the consequences.

The total circulation of the religious press—Protestant, Catholic and Jewish—was estimated at 13,000,000 by one of

e World of Religion

tist" by Religious News Service

ıe editors. This circulation, he said, ıas divided among 1,000 publications.

While church editors were meeting in oston, the National Religious Publicity ouncil convened its first open conference n the mutual problems of the church nd the press at Union Theological Sem- ary in New York. Founded ten years go, the Council is composed of publicists presenting churches, philanthropic or- anizations, and educational institutions. mong the speakers at the Publicity ouncil meeting were Dr. Douglas outhall Freeman, editor of the Richmond Va.) *News-Leader*, Miss Rachel K. Mc owell of the New York *Times*, and rank Stewart of the Cleveland *Press*.

Religious Education

Addressing the 71st annual convention f the American Association of School dministrators, Dr. Everett Clinchy, resident of the National Conference of hristians and Jews, urged the forces of ducation in this country to help carry ut certain duties, the neglect of which, e said, weakened European democracies. ne of these dutis, churchmen felt, was o provide adequate religious education or American children. Last month the rive for religious education was inten- ified throughout the country.

The International Council of Religious ducation at its annual meeting in Chi- ago heard a warning from J. Edgar oover, director of the FBI, that non- hurch children furnish the criminals of omorrow. Approved plans for an Ad- ance which, it is hoped, will provide eligious education for approximately 5,000,000 children.

In Massachusetts representatives of the oman Catholic Diocose of Boston and all River, the Massachusetts Council of hurches, and the Rabbinical Association f Boston expressed approval of a pro- osed amendment to the state constitution hich would allow "released time" for eligious instruction.

If Massachusetts adopts the proposed mendment, it will be the eighth state o have taken such formal action. Four ther states—Pennsylvania, Rhode Is- and, New Mexico and Colorado are con- idering such legislation.

In Pennsylvania a bill to provide re- igious instruction of a non-sectarian na- ure in public schools of the state was in- roduced into the legislature. In Wis- consin Methodist groups convened to dis- cuss the question of establishing religious education in the schools of Wisconsin, postponed definite action to a later meet- ing.

War Issues

Statistics on American and British con- scientious objectors made news last month. The annual number of conscien- tious objectors in the United States is ex- pected to reach 20,000, according to Paul Comly French, executive secretary of the National Service Board for Conscientious Objectors. Mr. French bases his estimate on official figures of the Selective Service System in Washington, which reveal that some 6,700 registrants during the months of November, December and January have been listed as objectors. Earlier figures released by the National Service Board had estimated that about one per cent of the first 800,000 draftees called filed questionnaires as objectors.

Selective Service headquarters at Wash- ington indicated that the number of special camps for objectors may event- ually total 100. Plans for construction of the camps are not yet complete, but several have been started, and at least 25 are now projected in different states.

Figures on English objectors showed that there has been a steady decrease in the percentage of men registering as con- scientious objectors in England. In the groups registering in October and Decem- ber 1939, the percentage of men applying for such registration was 2.1 per cent. By November 1940, this figure had dropped to .51 per cent and by January 1941 the percentage was .43 percent.

31,224 objectors had appeared before tribunals up to November 1, 1940. Of those appearing before the tribunals 2,167 were granted unconditional exemption; 11,722 received conditional exemption provided they engaged in "land work"; 9,315 were given noncombatant duties; and 8,020 were registered for military service.

Last month a new group of anti-war clergymen was formed. Nearly 70 clergy- men from all parts of the country were instrumental in organizing a "Ministers' No War Committee," in Chicago, under the "deep conviction" that the "real issue" at stake in Washington is Amer- ica's entry into the European conflict. Members of the Committee include Dr. Albert W. Palmer, Dr. Charles F. Boss, Jr., Dr. Allen Knight Chalmers, Dr. Henry Hitt Crane, Dr. Harry Emerson Fosdick, Dr. Paul Hutchinson, Dr. Oscar E. Maurer, Dr. Edwin McNeill Poteat and Dr. Ralph W. Sockman.

Public Morals

This month the Council of Churches of Buffalo and Erie counties in New York State announced an interesting method of attacking moral evils. A body designed to voice the opinion of the Council of Churches of Buffalo and Erie county "in matters of public morality and civic righteousness" will be created soon, it was stated at the Council's annual meeting. "Creation of such a body," the Council said, "would eliminate the necessity for individuals of our group to go out on a limb and wage singlehanded fights against gambling, indecent jam sessions or other such evils."

The drive against intoxicating liquors moved forward on several fronts. Rank- ing church officials of North Carolina issued a public statement calling upon "all pastors, all other church leaders and all other citizens" to urge their represen- tatives in the legislature to enact laws prohibiting manufacture, sale and trans- portation of intoxicating liquors and to urge the General Assembly to pass a bill calling for a state-wide referendum on the liquor question, which is scheduled soon for introduction to the legislature. More than 700 Baptists attending the 118th an- nual meeting of the Virginia General Bap- tist Association went on record in favor of a law which would prohibit all liquor advertising. In Texas, 7,000 young people, representing all denominations in the state, staged a protest march in Austin, in an effort to promote the passage of laws more strictly regulating the liquor traffic. The group also protested a law on race-track gambling.

Church groups also acted to stop the sale of lewd literature. In Houston, Texas, at the suggestion of a committee representing the Holy Name Union, the Grand Jury launched an investigation of the distribution and exhibition of indecent literature. It was announced in Santa Fe, New Mexico, that a proposed bill, recom- mended by religious groups, which would prohibit the sale of obscene literature, has been withheld at the request of its spon- sors, who had been assured by book and magazine dealers that they would restrict the sale of questionable material.

In Delaware church groups lost a struggle to maintain existing blue laws when the state legislature repealed 200 year-old statutes which limited Sunday occupations. Six Wilmington churches had adopted resolutions opposing any

(*Continued on page 27*)

For and About Women . . . by Mabelle Rae LeGrand

Differences?

SITTING next to Dr. George Truett one day at a Convention luncheon, I asked him to tell me honestly the difference between Northern and Southern Baptists. He looked me squarely in the eye and said, "There is no difference. I am just as much at home in the North as in the South."

Last year at the Northern Baptist Convention in Atlantic City, a group of ministers' wives breakfasted together to discuss the value of a loose organization for Fellowship among the ministers' wives of the N.B.C. The Convenor of the meeting told us that she, a Southern Baptist, had married a Baptist pastor in the North and she had always cherished the hope that the women could bring these two Conventions into one organization if we set about it earnestly and tactfully. This suggestion has floated around in the background of my thinking ever since last June and I have been trying to decide what the women of the two Conventions have to share with each other.

It has been a joy and privilege to welcome into the fellowship of the North many different women who for one reason or another have found it necessary to settle down in a home far away from the sunny South, somewhere north of that strange imaginary line. Many times they seem to be a bit homesick for "Dixie" and I have tried to analyze the situation and to try to discover just what they miss in us in the North.

Our Southern women do have some valuable things to give to the North and they are doing it for numerous churches. Their enthusiasm is contagious and interesting. It must be a joy to work among a whole group of such enthusiasts in a Southern church because one in a Northern church sets an excellent example for the slower analytical women of the North. This fervor for things of the Kingdom ought to be a general attitude and not a matter of geography or climate.

One other point ought to be noted also. It seems to be the "proper thing" to go to church in the South. Churches are filled week by week by family groups and children evidently grow up with the proper respect and reverence for the House of God and the church program. Perhaps this emphasis in keeping the children close to the church is the reason for the continual large memberships generation after generation. Whatever the reason, let it be noted that Baptists do go to church in the South.

What then, have Northern women to give to a new and closer fellowship with the Southern women? An independent spirit is at once evident to a Southern newcomer. Women of the North are not only most capable of managing their own organizations but this they have always done and this they will always do. They are most co-operative, efficient and willing to sit by the side of the brethren and share the problems of every organization, giving their best at all times, but never to be auxiliary. If merger of the mission boards should ever come to pass the women will sit on the boards with all rights and privileges, and merger will never come unless this is well recognized. However, this will be no problem in the North because Northern men have worked with the women too long and they would never think of having it otherwise. The devotion of hundreds of leaders in carefully organized groups is always a pride to the Convention and often recognized publicly. Their loyalty to Convention plans is well known and is counted on at every turn by the brethren. The highest honor, President of the NBC, has been held by a woman, and women have held and are holding today many positions of administrative importance.

Perhaps the following illustration will serve to show where the most difficult point will arise, a real difference between women in the two largest Baptist groups in the United States. Travelling through the South this winter we dropped in to visit a church one Sunday morn. It was Baptist, of course, and we enjoyed the special event of the ordination of three deacons for life. At the close of the service, the pastor called for the members of the church to come forward and welcome the new officials. A hymn was begun and the brethren stepped out and moved forward. Not a single woman left her place, . . . until . . . all the men had shaken hands with the new deacons and returned to their pews. Then after a complete pause for a moment, while the hymn continued, all the sisters stepped out and went forward to add their welcome. This could not and would not happen in the North where men and women work together all along the line.

Where then is the stumbling block in bringing these two groups into a closer relationship? First of all, we must try to understand the attitudes of each other and to be patiently tolerant instead of sharply critical. After all is said, we must admit that the attitudes of both groups are the result of custom and tradition. Let us not cease to try to find the way to blot out the lines of difference. What could not be done if we could combine happily the loyalty and administrative experience of Northern women with the fervor and enthusiasm of the South?

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Shall Baptist Women Also Be Interdenominational?

"Why am I, a Baptist woman, interested in a Council of Church Women?" An interesting question, and the answer is based upon the experience of having been an active denominational worker in local and state programs and now engaged in active service with an interdenominational group, a Council of Church Women.

It is most appalling when we realize that there are fifteen million church women in the United States and what a small voice they have in the solution of the momentous problems of the day . . . but what a force they would be if they could speak and act as one voice. Women are alert to the many needs locally, nationally, and internationally, but all too often the small groups feel that they are helpless to accomplish what they so sincerely desire. The larger and stronger the group, the greater the part it plays in molding public opinion through an established prestige and publicity.

What are Protestant women striving to achieve these days? This is briefly stated in the Purpose of a Council as defined by the National Council of Church Women, . . . "To unify the efforts of church women in the task of establishing a Christian order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ." Because we live in the kind of a world we do, all areas of life are truly mission fields, and church women working together can make a contribution of which no secular club is capable.

Being a member of a Council of Church Women affords the opportunity for a beautiful fellowship with many fine women of fifteen denominations, for an

exchange of ideas and discussion of mutual problems such as racial, civic, educational, church, and home. Through this membership I am having a share in doing several helpful things for the community, some of which are: providing a hospital chaplain to minister to the needs of the Protestant patients in the County Institutions; helping to provide gifts of new clothing for some 400 underprivileged children at Christmas time; assisting in keeping a negro social worker who does case work among the negro children; participating in a World Day of Prayer; and an Interfaith Luncheon Group where there is opportunity to show good will and cooperation with our Jewish and Catholic friends. Any of the foregoing are much too large to be undertaken by the women of any one church or even one denomination.

A Council of Church Women renders many valuable services to the local church groups in securing speakers and program materials. Through an Institute, help can be given to all leaders by having study books presented with helps by expert leaders, classes in Bible Exposition, presentation of missionary and inspirational speakers whose services are possible only because of the united strength.

The solution of the chaos of today's world lies not in the effort of any one individual group or sect. It is only through a united effort that our task of establishing a Christian world order in harmony with the life and teachings of Jesus Christ can be achieved.

MRS. B. R. DENNIS, *president of Milwaukee Council of Church Women.*

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NEWS

If your Group did not observe a recognition day for the Sixtieth Birthday of the Baptist Missionary Training School, or for the Three Score and Ten Anniversary of the Woman's American Baptist Foreign Mission Society on April 3, then it is not yet too late to have a belated program and make the projects known to your women.

The National Committee on Woman's Work is much concerned about the distribution of literature. Be sure to remember that priced literature comes from the book stores of the A. B. P. S.—and free literature from your state promotion office.

Programs for next year will be off the press about March 1. No excuse now for not following them if you wish to do so.

Gift Boxes should be opened at least twice during the year. Call them LOVE GIFTS.

The Presidents of the following states in the Central Area are to be invited to attend the national Board Meetings, the National Committee to be responsible for travelling expenses as usual; Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Nebraska, North Dakota, South Dakota, and Wisconsin.

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DETROIT ASSOCIATION DAY OF PRAYER

Sent by MRS. W. H. GEUVIN

The Detroit Association met for the Michigan Baptist Day of Prayer at the Woodward Avenue Baptist Church, Wednesday, February 5.

It was a very reverent, inspirational service. The morning devotions were led by Mrs. Thomas Phillips, on the subject "Glorious Light," and by Mrs. F. A. Carlsen, on the subject "Transcendant Light." At the close of each devotion a season of prayer was enjoyed.

"Our Heritage" was the subject of Mrs. G. H. Enss, speaker of the morning. What a wonderful heritage we in America have. What a wonderful heritage we, as Christians, have.

At the luncheon the ministers' wives were honored.

Mrs. G. Orcutt was the first speaker of the afternoon, using the subject "Stepping Stones." She told a very interesting story of love and its meaning being the magic way to enter the garden of happiness.

Miss Della Green had as her topic "Radiant Light." She led our thoughts to the Fatherhood of God and the brotherhood of man. Each man travels the road to the King, being proud of his own race and color only to discover that to the white man the King is white, to the black man the King is black and to the yellow man the King is yellow. But the King is King to all.

Mrs. Cyril Barker was song leader and soloist of the day.

The meeting closed on the high note of many sincere prayers.

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Mrs. E. O. Elliott sends the following news from Philadelphia.

"An All Nations Baptist Fellowship is the latest project of our very active Christian Friendliness Group, this to be held on the evening of March 13 in the First Baptist Church, Philadelphia, with Miss Alice W. S. Brimson as the speaker.

"Our Fellowship of States" will hold its next meeting on May 6 and 7 in the First Baptist Church, Philadelphia. Last year we met in Washington, D. C. Special speakers secured are Miss Ruth Seabury, Secretary of Education, Am. Board of Com. for F. M., Rev. Robert Routledge of Cuba, and Rev. Jesse R. Wilson, D.D., Home Secretary of ABFMS. A banquet and forum are other features of this two-day program. Pennsylvania holds their May Board meeting at this time in the morning. F. of S. meets May 6, afternoon and evening; May 7, morning and afternoon.

"On February 13, our annual White Cross Luncheon was held at the Second Baptist Church, Germantown. A fine program always makes this a popular meeting.

"The emphasis at our January Board of Managers meeting was prayer. Many gatherings are being held in the large cities as well as the smaller ones throughout the state February 28."

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Rural Life Sunday

Suggestions for the Observance of Rural Life Sunday, held May 18, 1941, have been issued by the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches of Christ in America, Dr. Mark Rich, chairman. All Baptist pastors who desire sample programs may address Dr. Rich care of the American Baptist Home Mission Society, 212 Fifth Avenue, New York.

Social Security

By THOS. E. BOORDE, Washington, D. C.

According to the provisions of H. R. 1410, known as the General Welfare Act, the Social Security Act would be so amended that the coverage of the law will be extended to all persons over sixty years of age. This would eliminate all controversies regarding group legislation salaries, etc., as the provision would be a universal coverage based on the rights of the individual. There is, also, a growing realization of the fact that there is no provision made for the citizens who had reached sixty years of age before the S. S. A. came into force, or for those who have reached that age before, they would come under the coverage of the S. S. A.

The recognition of this fact is expressed in a Senate Joint Memorial in the state of Oregon. Quote: "Whereas under the present Federal Social Security Act no provision is made for the retirement of those who have already reached retirement age, or for those who will later attain that age, who have as farmers or business or professional men and women or in other capacities created jobs for themselves and others, nor for those who have been employed on farms or in homes, churches, public offices, or other employment excluded from title II of the Federal Social Security Act, except by submitting to poverty registration of themselves and families."

This Senate Memorial of Oregon is presented to Congress in the following resolution, Quote: "That the seventy-seventh Congress of the United States of America be and is hereby asked to so amend title 8 of the Social Security Act so as to make a minimum of $30 per month available, as a matter of right to every retired citizen sixty-five years of age or older, who is not drawing annuities in that amount under any other federal system." The memorial is being sent to the legislatures of the other states as well as to Congress.

These are the conditions as proposed in H. R. 1410 as sponsored by the General Welfare Federation of America, Inc., Washington, D. C., except that the age limit is sixty years. The proposed measure is of special interest to the clergy and all church employees, in that the tax proposed to bring in funds for such annuities, all churches, non-profit and charitable institutions are exempt. The individual is taxed upon his salary or income but the institution is exempt. The enactment of the measure would make provision for all those old ministers and their wives or widows for whom provision is not, and cannot well be, made in any other manner.

The religious factor of contention is, by these provisions, entirely eliminated. The principle of the separation of church and state is not involved. It is absolutely protected. This principle was openly defended before the Ways and Means Committee of Congress by the president of the General Welfare Federation, Thos. E. Boorde, pastor of the Anacostia Baptist Church of Washington, and Arthur L. Johnson, framer of H. R. 1410, as well as by the Honorable Harry Sheppard of California.

This measure has the active support of more than ninety Congressmen and is now beginning to receive support in the Senate.

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God's Chosen People

Christianity sprang up among the Jews. If science is from the Greeks and law is from the Romans, "salvation is of the Jews." Religion was the one absorbing idea and interest of that people as it has never been of any other. The Son of Man is the Son of David.—*C. P. Fisher.*

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What About A Minimum Salary?

By **CHARLES A. CARMAN, Chicago**
President N.B.C. Minister's Council

The Minister's Council of the Northern Baptist Convention has been keenly interested in the problem of salaries, pensions, and insurance, and its committee on this subject has made quite exhaustive study along these lines. As president, I would like to see some concrete experiments tried in the matter of adopting a minimum salary standard. If a group of churches in an area not too large as to geographical distance so as to make easy communication possible, and yet large enough as to number of churches to make the experiment a worthy demonstration, would undertake to establish a Minimum Salary Fund, to supplement salaries below the determined figure, drawing up a scale of contribution to the Fund by all the churches on the basis of the salary being paid in each church a start could be made toward a practical answer. Such a group would either be a small state convention area or a large city association area—so that the publicity and education of the individual churches could be handled without too much trouble. When the majority of the churches and pastors of the group were agreed on a proposed plan it could be started in operation for a period of one or two or three years as an experiment. Suppose 100 churches comprised the area and $1,000 were the minimum salary set, and 15 churches or 25 churches, as the case might be, were paying under the minimum, the churches paying salaries over $1,000 would contribute to the Minimum Salary Fund, e.g., the church paying $4,000 salary or over would contribute 3 per cent of that amount, 1½ per cent paid by the church and 1½ per cent by the pastor; a church paying $3,000 salary or over would contribute 2½ per cent of that amount, 1¼ per cent paid by the church and 1¼ per cent by the pastor; a church paying $2,500 salary or over would contribute 2 per cent, the church and pastor paying 1 per cent each. This is not a suggestion of actual percentage but only an example of possible procedure. I believe it can be done and would like to see it tried and would be glad to enter into correspondence with any who are especially interested.

We are hoping that every minister attending the Wichita Convention in May will plan to be at the All Convention Minister's breakfast on Wednesday morning, May 21.

Salvation

God *thought it*—
Christ *bought it*—
The Bible *taught it*—
The mind *caught it*—
The soul *sought it*—
The Spirit *wrought it*—
The devil *fought it*—
But I've got it, by the grace of God.
—*Dr. Andrew Johnson.*

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The annual report of the Council to be made at the Wichita Convention will show advances in all departments . . . Membership, Training, Program, Finances, Salaries and Pensions, Ordinations, and Pastoral Relations.

ALL-MINISTERS BREAKFAST

Every minister attending the Convention should make reservations early for this first "All-Ministers Breakfast." A high point in the Council's program.

Write any officer, or member of the Executive Committee about the work of the Council, or the plans for Wichita.

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COMING EVENTS

APRIL 7

Sunday School Superintendents' Association will hold its regular monthly meeting in the Second Baptist Church.

APRIL 14

Baptist Student Union Bible Discussion Group will meet in the First Baptist Church. This group of earnest young people, meeting for the purpose of searching the Scriptures, invite all young people, who may be interested, to join them.

APRIL 15

Columbia Federation of B.Y.P.U. will have for their speaker this month the former assistant minister of the First Baptist Church, Washington, D. C., Rev. Milnor C. Brittain. Rev. Mr. Brittain has been a missionary in China for the past five years. Everyone is anticipating much firsthand information of a kind not published in the daily press.

APRIL 28

Baptist Student Union Bible Discussion Group, First Baptist Church.

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NATIONAL CITY NOTES

The West Washington Baptist Church celebrates in June its Seventy-Fifth Anniversary.

Rev. T. E. Boorde has been elected the national president of the newly organized Roger Williams Clubs.

The One Hundred and Thirty-ninth Anniversary of the founding of the First Baptist Church was observed March 6. Senator Theodore F. Green of Rhode Island spoke upon Roger Williams—the man.

The Day of Prayer, conducted by the Woman's Baptist Missionary Association, brought together March 7, a large and representative body of women. Mrs. M. P. German presided. Rev. M. Chandler Stith, representing the Home Mission Board of the Southern Baptist Convention, and Miss Alice Brimson, of the Woman's Baptist Home Mission Society, Northern Baptist Convention, were the principal speakers.

The Glen Echo Baptist Church, Glen Echo, Maryland which had its origin in missionary work, sponsored by members of the First Baptist Church, was organized March 16 and will be affiliated with the Maryland Baptist Union Association.

The regular quarterly meeting of the Executive Board, District of Columbia Baptist Convention will be held in the Calvary Baptist Church, Monday evening, April 14. The chief subject for discussion is the recommendations of the Special Committee on Youth.

The Southern Baptist Convention meets in Birmingham, Alabama, May 14; the Northern Baptist Convention in Wichita, Kansas, May 20, and the Semi-Annual Meeting of the District of Columbia Baptist Convention, with the Congress Heights Baptist Church, May 28.

The Easter Service presents an opportunity to our churches to make an offering to World Relief. Some have sent in their gifts. We must prove the declaration that "when men suffer, Baptists care."

There are five urgent needs: (1) Our Christian comrades in Europe. We will know more about them when Dr. Lewis returns. (2) Relief for China's thirty million destitute. The appalling suffering of the past three years is on the increase. (3) A special call from England. The Baptists of America must take over the foreign mission work that their English brethren can no longer carry on. (4) A terrible unforeseen result of war. Missions supported by evangelical Christians in Finland, Norway, Denmark, Belgium, Holland, France and other countries are cut off from their bases of support. (5) The work of the Christian Refugee Committee. More and more, America must offer asylum to the millions who are seeking to escape from the terrors of totalitarianism. If your church does not take an offering, send your check to Mr. Elgin Smith, Treasurer of the District of Columbia Baptist Convention and mark it "World Relief."

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ANOTHER BUILDING OPENED

The East Washington Heights Baptist Church, Rev. Glenn B. Faucett, pastor, dedicated a new building, erected for its growing youth work, March 30, 1941, Rev. Edward Hughes Pruden, D.D., preaching the sermon. This is the third church building to be formally opened by Washington Baptists within the past three months. Over half a million dollars is now being expended by the Baptists of the District of Columbia in new buildings, purchase of property, improvements, and pastors' homes. Next month, it is expected that another new building will be dedicated to Christian teaching and worship.

The East Washington Heights Baptist Church was the outgrowth of the zealous efforts of Deacon and Mrs. David C. Fountain, who, on November 22, 1891, instituted Baptist services in their home on Alabama Avenue, S.E. Three years later, on December 16, 1894, the East Washington Heights Baptist Church was formally organized with sixteen constituent members. Rev. Geo. E. T. Stevenson, the first pastor, a graduate of Colgate University and Hamilton Theological Seminary, served until 1896 and was followed by Rev. James W. Many. Rev. Mr. Many, who was pastor of the Church for 22 years, also was the clerk of the Columbia Association of Baptist Churches from 1910 to 1918. During his pastorate, the East Washington Heights Baptist Church, assisted by members from the Grace Baptist Church, established the Minnesota Avenue Baptist Mission, which now is a flourishing church, soon to enter its new and beautiful temple of worship. Its present name of Fountain Memorial Baptist Church is a tribute to Deacon David C. Fountain, the spiritual founder of the East Washington Heights Baptist Church.

Rev. Glenn B. Faucett has been the tireless and devoted pastor since 1929. On November 25, 1934, the new church building, in which the congregation now worships, was formally dedicated. It is constructed of red brick in Early Virginia Colonial type of architecture. The new building conforms to this style and is erected for the Sunday School and young people's organizations. A sacrificial spirit pervades the members of this Church, guaranteeing the success of their plans to complete the group of buildings for worship and training.

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THE RELIGIOUS WELFARE OF THOSE IN GOVERNMENTAL SERVICE

By RUFUS W. WEAVER

Thousands of young people, month by month, are coming to Washington to enter the employment of the government. It is estimated that there are as many Baptists living in Washington, not affiliated with any of our churches, as there are members in the thirty-two Baptist churches of the city. A small percent of those who come promptly identify themselves with the work of someone of our churches. The others do not. Past-

, North and South, are urged to send THE UNITED STATES BAPTIST the names those whom they know to have come the Nation's Capital. It is not neces-y that the Washington address be ven, but it is most desirable that the partment of the government service, to ich they belong, will be stated.

Pastors, from whose congregations ere are being called into the national fense young men, are urged to write the senior chaplain of the camp to ich the selectee is sent and to the stor of a sister church in the com-unity nearby, telling of the young man's ligious record, his talents, and his ills. The preservation of the faith of e millions of young people who are be-g socially dislocated necessitates a new d different program. Cooperation with e plans of the government is essential.

The government is doing more to pro-ote religion in the Army, Navy, CCC amps, and the new industrial centers an ever before in our national history. ne chaplain has been appointed for ery 1,200 men, chosen from the larger nominations of our country. The ratio Roman Catholic chaplians to Protest-nt chaplains is that of one to three. is estimated that 3,000 Protestant haplains will be needed during the com-g five years. The location of the Bap-st chaplains, called from civilian life to the service, is a matter of interest pastors and parents, if someone in hom they are personally interested is cated in the camp, served by such a haplain. Out of the 348 former pastors ow in the service, nineteen are Northern aptists and forty-one are Southern aptists.

The government is planning to spend 14,000,000 in the erection of 605 chapels nd in providing all the equipment that a haplain needs. Every soldier, so it is aid, will be given a New Testament, in hich there shall be printed a message rom the President. A large sum, re-orted to be $175,000,000 is being asked f the Congress to promote morale. A art of this appropriation will be available or the erection or the renting of buildings y the government in communities near e camps, and will be used for the benefit f the soldiers on leave. The various de-ominations, now planning to erect build-gs themselves, should wait until the rogram of the government has been an-ounced. These buildings will be leased one of the United Welfare Agencies, e Y.M.C.A., the Y.W.C.A., the Salva-on Army, the Travelers' Aid, the Jewish Welfare Board, or the Catholic Commun-y Service. In the communities adjacent large camps, there will be one build-g for the Catholics, another for the ews, and two to four buildings for the rotestants.

The evangelical bodies in each of these communities near the camps should unite and tender their services to the commanding officer and the senior chaplain. The Chief of Staff, General Marshall, desires the most cordial relations to exist between the chaplains and the civilian ministers in these communities.

The Protestant bodies are forming the Christian Commission on Camp Communities and have elected Dr. Dwight J. Bradley of New York City as the acting director. Many denominations are raising large sums of money to aid in many different ways the churches nearby, as they strive to serve the spiritual needs of soldiers and sailors.

More chaplains are needed immediately. The quotas, released this week by the War Department, call for 273 Baptist chaplains in the Chaplains Reserve Corps, while on the rolls there are only 179. Many of those in the service will return to their pastorates at the end of one year. Other Baptist ministers must take their place. The War Department is insisting that for the present only men who meet all the requirements shall be commissioned. Later, there may be a lowering of these standards as to age, education, and pastoral experience. The need challenges every Baptist minister between the ages of twenty-three and forty-two, who possesses the required qualifications. There is no other opportunity like that now presented to the Christian minister, through service in the Army, the Navy, the CCC Camps, and the industrial centers.

Baptist ministers who contemplate the chaplaincy should write to the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C., for applications. Dr. G. Pitt Beers, executive secretary of the Home Mission Society, New York City, is the chairman of the Committee on Approval, representing Northern Baptists, and Mr. E. Hilton Jackson, Woodward Building, Washington, D. C., is the chairman on Approval, representing Southern Baptists.

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For additional information, sent without obligation to yourself, address:

☆

G. PITT BEERS
Executive Secretary

The American Baptist Home Mission Society

212 5th Ave., New York, N.Y.

Pertinent Facts About Relief and Annuity Board of the Southern Baptist Convention

By

THOMAS J. WATTS, D.D., Executive Secretary
2002 Tower Petroleum Building, Dallas, Texas

Growing Assets and Income

1. **ASSETS** 1918—$ 106,428.53; **ASSETS** 1928—$2,744,000.07; **ASSETS** 1938—$4,603,901.69; **ASSETS** 1940—$5,149,663.24.

2. **INCOME** 1918—$123,523.50; **INCOME** 1928—$ 469,499.15; **INCOME** 1938—$539,279.16; **INCOME** 1940—$1,005,024.94.

Increasing Benefits

3. **BENEFITS** 1918—Relief $ 1,397.00; Annuity—none.
BENEFITS 1928—Relief $118,520.00; Annuity $ 31,274.21; Total $149,794.68.
BENEFITS 1938—Relief $ 90,776.28; Annuity $233,748.38; Total $324,524.66.
BENEFITS 1940—Relief $100,205.77; Annuity $314,733.13; Total $414,938.92.
BENEFITS 1941—Relief and Annuity will exceed $500,000.00.

Beneficiaries and Developing Plans

4. **BENEFICIARIES:** In 1940 **Annuity** 908; **Relief,** reg. & emergency, 1,237; **Total** 2,145.

5. Churches enlisted in the **CONVENTION MINISTERS RETIREMENT PLAN** in seventeen states—nearly 6,500. (Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, Missouri, Kentucky, Tennessee, Illinois, New Mexico, and Arizona.)

6. Certificates issued to pastors in the CONVENTION MINISTERS RETIREMENT PLAN —4,532.

7. **Ministers, Missionaries** and **Lay Employees,** teachers, orphanage workers, etc., enrolled in group and individual plans, including the Ministers Retirement Plan 6,600
Total beneficiaries all plans 2,145
Grand total, members and beneficiaries 8,745

8. Group Pension agreements signed with Southwide and State Board, benevolent and educational, institutions and other agencies as follows: Foreign Mission Board, Home Mission Board, Relief and Annuity Board, Southern Baptist Brotherhood, Executive Committee of the Southern Baptist Convention, Southern Baptist Hospital, Baptist Bible Institute, Baptist Publishing House, El Paso (F.M.B.), State Boards of Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Missouri, Arkansas, Tennessee, Illinois, Kentucky, New Mexico, and Arizona, fourteen orphanages, fourteen state papers, five colleges, sixteen W.M.U. Departments, one foundation, four hospitals, and several other agencies.

Remember the **Relief and Annuity Board** in **your will** and **help undergird** its **growing work.**

Review of the Month in the World of Religion

(*Continued from page 19*)

empts to repeal or modify existing islation.

Repeal followed a striking campaign by Attorney-General of the State who ered enforcement of existing laws on first Sunday of March. More than) people were arrested. His order fol- ed rejection of an earlier bill urging eralization of the laws. Some oppon- is of repeal had charged that for the t decade movie interests have been ling to liberalize Sunday, to permit ening of theatres.

ocial Action

A plea to the government to set up every defense and major industry a operative board of employers, organized or, government and consumers, so that "principles of democratic participa- n in the direction of economic life" ay be maintained, was voiced last month a statement issued by more than 650 rgymen of all faiths.

The signers advocated that an impor- nt and immediate function of the board uld be to provide for the "voluntary mination of strikes and lockouts by a utually acceptable and independent sys- m of arbitration of industrial disputes." gnatures to the statement were secured the Social Action Department of the ational Catholic Welfare Conference, e Industrial Division of the Federal ouncil of the Churches of Christ in merica, the Social Justice Commission the Central Conference of American abbis and the Social Justice Committee the Rabbinical Assembly of America.

Last June the same agencies held an terfaith conference in unemployment in ashington, D. C. The conference re- mmended the establishment of a per- anent commission on unemployment hich would represent the church, labor, dustry, government, agriculture, edu- tion and the consumer. In December 940, the Federal Council of Churches, eeting in biennial session in Atlantic ity, N. J., repeated the request for an employment commission, warning that e present defense program would have ly a temporary effect on the reduction unemployment.

The Church League for Industrial De- ocracy, a Protestant Episcopal organ- ation dedicated to the task of "applying hristian principles to current industrial roblems," met in New Haven, Conn., st month and endorsed the manifesto, sued by the Malvern Conference of hurch of England clergymen in January,

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W. P. BEHAN, Ph.D.
President

Review of the Month

(*Continued from page 27*)

"except insofar as local circumstances require modification."

The manifesto advocated reordering society to eliminate private ownership of great resources, subordination of the profit motive to human needs, and unification of Europe as a cooperative commonwealth.

Interfaith Cooperation

News of better relations among American faiths was reported all over the nation this month.

Brotherhood Week, sponsored annually during the week of Washington's birthday by the National Conference of Christians and Jews was observed in 2000 communities throughout the country. Theme of this year's observance, was "National Unity."

George Gordon Battle, co-chairman of the Council against Intolerance in America, received the American Hebrew's annual award for the promotion of better understanding between Christians and Jews. Previous winners include Newton D. Baker, Dr. John H. Finley, Roger Williams Strauss, and Myron C. Taylor.

The legislatures of at least three states —New York, Maryland and Delaware— debated some thirteen anti-discrimination bills. All of the bills protested, in one form or another, discrimination along religious, racial or color lines. Eleven of the bills were introduced in the New York Assembly, most of them condemning discrimination in employment. The Maryland bill would ban all organizations, literature, photographs, emblems or other insignia which advocate hostitlity toward anyone in the state because of race, color, or manner or worship. The Delaware bill would make it unlawful for anyone to display, mail or circulate printed notices or communications designed to foment racial or religious hatred.

The Washington Post Is Most Alert to Present Church News To the Public

Just as the Washington Post leads in the presentation of national and foreign news, with its five news services, so it is alert to present news of Washington's churches to its readers. In addition to the Saturday morning church page, the Post presents church news on Sunday morning and throughout the week.

Besides giving the actual news, the Post develops many features of interest to church members. Notable in the recent past were the Sunday column "Religion and Society," the Saturday feature "Church of the Week," and most ambitious of all such projects — the eight-page picture section on Washington's churches. Post readers can be confident of getting the news of church activities, and they also get these special features of unusual interest.

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"SEVEN THUNDERS OF MILLENNIAL DAWN" Quotes from the Russell-Rutherford books to reveal the astonishing nonsense and false prophecies of this cult now posing as God's "Witnesses." Forty years ago, Russell "witnessed" that dead would rise in 1914 and "Judge" Rutherford postponed it till 1925. It will surprise you. A few copies loaned to neighbors will do much good.

"RASTUS AUGUSTUS EXPLAINS EVOLUTION" This was first printed in S. S. Times and there was demand for this reprinting. It is fun and philosophy in a setting of fiction. Rastus is colored janitor in a college. His efforts to convince his wife that she has "evolved" fills the book with humor. Other books are, "Jocko-Homo Heavenbound," "Paddle to Paradise," "Toodeloo Among the Tombs," "Alibi, Lullaby, By-By" and "The Gee-Haw of the Modern Jehu." Any book sent postpaid for 2 dimes. If you will sell, loan, or give them away, we will send 5 each of 2 kinds or ten books of one kind for $1. This is cash price, cost price, and no discount can be given the trade. Why not send $2 for 20 books and keep a S. S. class busy for a month? Send 2 dimes for 1 book or 4 dimes for 2 books and see.

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"Here and There in Rural America"

By MARK RICH

Western South Dakota

This is a land of great distances. The Rev. Roy E. Wiegand met me at Rapid City at eight o'clock Sunday morning. We drove for eighty miles through vast grassland stretches for our first service at Union Center. On the way we passed through Clough to which local reporters attribute a remarkable growth. At the beginning of the year Clough had one shack, now it has a house and a shack thus doubling its housing capacity in one year. Farmingdale, where one of our churches is located, has a somewhat different record. In the past two years this town has lost one half of its population.

Union Center has five homes including a parsonage and a home for the teacher, a schoolhouse, store, and a dance hall. Wind chargers generate electricity. Our service was held in the schoolhouse where twenty persons had gathered. There was no organ or piano, so Mr. Wiegand accompanied the singing with his accordian. These people came from widely scattered homes. In one township there are nine farm families and three families in town. This is one family for every three or four sections of land. Land rents for ten cents an acre and it requires about twenty acres to feed one steer. The dry years have wrought havoc so that few farmers own the farms they operate. One hears the same words spoken in all parts of the dust bowl, "The people wouldn't be here but for government help."

After our first service at Union Center, we drove six miles to Chalk Butte where twenty seven persons had gathered in the church. As we worshipped in this sanctuary, set out on the open prairie with only one house in sight, we came to a new understanding of the strength of Christian fellowship. Following the service we enjoyed the greetings common in friendly country churches. Someone jokingly told about the leader who some years before had insisted on placing a church bell in the tower. The people did not see much need of it since only one family lived near enough to hear it ring.

Our next stop was at White Owl (a store, school house, and church building) where we met a small group for afternoon service. It was almost six o'clock when we returned to Rapid City after having driven 202 miles for three services, and an appetizing Sunday dinner. On the way back, Mr. Morgan pointed out antelope in the distance.

We had seen only a part of Mr. Wiegand's field. Two Sundays each month he preaches at Farmingdale, Owanka, and Folson, and during the week at Dowling. His field is divided into two sections encompassing a total area of about one thousand square miles. The years have brought hard experiences for these people. They have lived courageously. The willingness of seven churches to share one pastor demonstrates that their desire for worship and Christian fellowship transcends attachment to a particular form of church life.

Cheyenne, Wyoming

We are here for one of a series of conferences for Home Mission workers. It is an enthusiastic group of more than 100 persons from North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Colorado, Wyoming, Montana, Idaho, and Utah.

At our sectional conference on town and country work were stated three acute problems of the plains and moun-

(*Continued on page 30*)

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"Here and There in Rural America"

(Continued from page 29)

tain areas: (1) loss of population, (2) shifting population, (3) the failure of church people, including those who were officers "back home," to take active part in church life in their new place of residence.

Seattle, Washington

We are meeting with the Japanese Baptist church and Christian Center for another conference of Home Mission workers. This is truly a miniature Christian world community with Chinese, Japanese and Americans of various national backgrounds enjoying harmony and good will.

Our section on town and country work, composed of pastors, field workers, and colporteurs, listed the following rural church problems—isolated churches and territory, failure to make an adequate financial canvass, relating new families to the church and to the settled families, unchurched communities, and rural poverty. It was reported that the denominational community church has generally been successful in small communities.

The salubrious climate of the northwest has made it a haven for folks from the dust bowl. Like pioneers, some of these live in small houses along the railway tracks, on the edge of towns, or in stump lands. The west is in the making. As its form of life crystallizes, the church should be a vital directing force.

Lead On

"Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its Light;
The crown awaits the conquest;
Lead on, O God of might."

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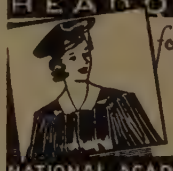
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MEN'S MISSIONARY FELLOWSHIP

The Men's Missionary Fellowship of the Morgan Park Baptist Church, Chicago, has recently organized and elected President Millington of the Northern Baptist Convention as a member and honorary president. Judge Millington accepted the election and addressed a dinner of 150 men on February 25 with great inspiration to all. Dr. Charles S. Carman, pastor, reports that the men plan to hold at least three such gatherings during the year strictly in the interest of the world-wide missionary enterprise.

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO LIVE ON GOOD TERMS WITH YOUR PEOPLE. There are min-ers who have an uncanny way of rub-ng the hair of their congregations the rong way. Often the result is that the ngregation develops bristles.

It is not pleasant to be compelled to eak to a bristling people. When a an's bristles are up it is not likely at his temper will be down. When me caretakers see the bristles they flee. wiser course would be to smooth down e bristles.

Of course, the minister will avoid per-onalities in his preaching. I once heard ff a minister who attacked the mayor and ouncil in his sermon, because of lack f law enforcement, the "aforesaid" be-g present when the attack was made. n the following morning his deacons aited on the preacher and indicated to im that his usefulness in the church was ver. Forthwith the minister went forth n the land and declared the churches no onger believed in temperance. He did ut mistake intemperate language for tem-erate sentiment.

There is a way of proclaiming the truth, he whole truth and nothing but the ruth, and still retain the good will of ne's people. To learn how to do this, ught to be the determined purpose of very minister.

DON'T RIDE THE MERRY-GO-ROUND IN YOUR PREACHING. Merry-go-round preaching is when the ermon allows the congregation to get ff just where it got on. The listeners ad a good time, with much movement nd perchance with many thrills, but they ent nowhere, and their eyes never easted on new scenery.

Circuitous preaching is lame at best. t compels the congregation to travel oo far for the little they get. Someone ells of an athlete making a running ump—the length of his run was all out f proportion to the jump.

I have listened to introductions to ser-nons that were all out of proportion to he sermon. The minister made a long un, but when he came to the place for light in the "upper air," he was far pent, and so closed his discourse on the arth—"earthy."

Merry-go-round preaching may bring njoyment, but the sermon that stops vith that has fallen short of its sublime urpose. Religious growth does not come n circles oft repeated.

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DEATHS

Once more we record the passing of some of God's saints, and among the number are Rev. and Mrs. G. L. Findley, Albuquerque, New Mexico, who died on the same day. . . . Dr. W. H. Rich, Elberton, Georgia, pastor of Georgia churches for many years. . . . Rev. E. H. Stover, Sedwick, Maine. . . . Rev. George E. Merriam, D.D., 84, for 35 years pastor of the Bethany Church, Skowhegan, Maine. . . . Rev. J. W. Brown, Lowell, Massachusetts. . . . Rev. D. A. Gammon, 80, Alfred, Maine. . . . Mrs. J. P. Stephenson, Des Moines, Iowa, teacher in DMC and DMU. . . . Rev. W. T. Jordan, 82, Seattle, Washington, after a rich ministry of 61 years. . . . Dr. Elbert H. Hicks, for many years pastor of the Fremont Baptist Church, Seattle, Washington. . . .

Also Rev. Bernard C. Christopher, 75, Hudson, New Hampshire, who was preceded in death by his wife just a few weeks before his going. . . . Rev. J. S. Lewis, Meriden, New Hampshire, New England temperance leader. . . . Dr. Jesse W. Stenger, Pasadena, California, where he spent sixteen years as a physician after spending many years as missionary in India. . . . Dr. Cyril Hardsley, London, missionary and Bishop of Leicester. . . . Henri Bergson, Paris, Professor of Philosophy in the College de France. . . . Mrs. Emma Williams, 68, Camden, New Jersey, wife of Rev. S. B. Williams. . . .

And Mrs. David Lloyd George, Criccieth, Wales, who lived to make it possible for her husband to carry on his fateful work. . . . Dr. Frank W. Langford, 59, Toronto, secretary of the Board of Christian Education of the United Church of Canada. . . . John E. Wishart, missionary, who was killed in an auto accident near Altadena, California. . . . Dr. James Joyce, Zurich, author of "Ulysses Lament and Fantasies." . . . Rev. John Fairchild, fifty years a mountain doctor-preacher in Tennessee, who assisted at the birth of some 4,500 children, conducted 1,500 funerals and married over 1,000 couples in fifty years of service. . . . Dr. E. R. Wright, Cleveland, for 20 years executive secretary of the Church Federation of Cleveland. . . .

Also Dr. Joseph E. Sagebeer, Berwyn, Pennsylvania, minister and attorney, practicing law since 1926 and serving as attorney for the ABPS for many years. . . . Dr. Elkanah Hulley, for twenty-five years president of Broaddus College, West Virginia. . . . Rev. Marshall E. Hare, pastor of churches in Pennsylvania for many years, retired since 1927. . . . Rev. C. E. Cramer, pastor of the Baptist church at Arnold, Pennsylvania. . . . John Oxenham, London, England, noted poet and essayist. . . . Walter H. Bartle, 67, Altoona, Pennsylvania, superintendent of the Altoona Sunday school for many years and president of the Pennsylvania Baptist Convention. . . . Dr. D. W. Morehouse, Des Moines, Iowa, president of Drake University. . . . Mrs. Arch C. Cree, Tampa, Florida, wife of the beloved southern leader for many years, Dr. Arch C. Cree. May the heavenly Father comfort and strengthen those who have lost their loved ones until they meet again in the home "over there."

☆ ☆ ☆

LONG TERMS OF SERVICE

Dr. and Mrs. Arthur S. Lewis were given a farewell reception at the Lakewood church, Lakewood, Ohio, honoring their eleven years of happy fellowship. . . . Rev. R. T. Andem of Lansing, Michigan, has begun his thirteenth year as executive secretary of the Michigan Convention after finishing another great year. . . . Rev. Ernest C. Fackler celebrated his thirtieth anniversary with the St. Andrew's Lutheran Church, Detroit, and his fortieth year in the ministry. . . .

Dr. R. G. Lee has been with the Bellevue Church, Memphis, Tennessee, more than a dozen years, during which time 7,438 people have united with the church, 2,228 being by baptism. . . . Dr. James B. Turner celebrated his tenth anniversary with the First Church, Griffin, Georgia. During these ten years 1,118 people united with the church, 556 being by baptism. . . . Thirty deacons celebrated the nineteenth anniversary of the pastorate of Dr. J. M. Dawson and the First Church, Waco, Texas, at a venison dinner. Mr. Roy Hatch furnished the venison and Judge Joe W. Hale presided. The church has just completed a beautiful new parsonage and the First Church, Waco, leads all Texas churches in per capita giving to missions. . . . Dr. W. B. Riley has just celebrated his forty-fourth year with the great First Church, Minneapolis, with a week of special meetings. It was also the eighty-eighth year of the church.

Also Rev. Robert Henry Winfree has just retired after fifty-two years of continuous service in Chesterfield County, Virginia. His father, Dr. David B. Winfree, had served in the same county forty-two years, making a service of father and son for 1846 to 1940. The *Watchman-Examiner* reports that the three Andrew Broaduses served in Caroline County, Virginia, for 106 years, from 1820 to 1926.

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The Club selection for April is, PREACHING FROM THE BIBLE, Cokesbury, by ANDREW W. BLACKWOOD. Price $2. The alternate is, A PREFACE TO CHRISTIAN THEOLOGY, Macmillan, by JOHN A. MACKAY. Price $2.

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Book Month . . . . . By Alfred L. Murray

United States Baptist Book Club

April Selection

PREACHING FROM THE BIBLE, BY ANDREW W. BLACKWOOD, COKESBURY. 247 pp. $2.00

The author is exceptionally well qualified to write this book. He distinguished himself as a home missionary, as pastor of important churches; and is now professor of homiletics, Princeton Theological Seminary, and lecturer on public worship, Westminster College. He brings his invaluable experiences, his careful observations, and his practical knowledge into the writing of this volume.

Four things prompted him to write this publication. The first grew out of his own conviction, but is shared by Charles R. Brown, and other religious leaders, that the most pressing need in the pulpit today is for more forceful and inspiring Biblical preaching, and that the same is the most fruitful. In addition to this conclusion he sought to answer three questions: The chairman of a pulpit committee asked, "Where can we find a minister who knows how to preach from the Bible?" A minister inquired, "Where can I get a book which will tell me how to prepare a sermon from the Bible?" A seminary professor wrote, "Where can I secure a textbook about preaching from the Bible?"

He not only discusses and defines the various present-day types of sermons, i.e., biographical, paragraph, expository, chapter, and book sermons, but tells how to prepare each. Thoughtful suggestions are given, also, on such important subjects as, preaching a series of sermons, Bible reading, the growth of a sermon, the minister's imagination, and the practical advantages of preaching from the Bible. He contends that Bible preaching gives Christ His central place in the pulpit, it stimulates Bible reading among church members, promotes church attendance, and supplies heart needs of people.

Under the heading, "The Preacher's Example" brief, but helpful references are made to Biblical preachers who lived in New Testament times and in other periods of history, down to today.

The book is true to its title. It does very clearly and appealingly present the case of preaching from the Bible, and tells how to do it effectively and well. Any person, whose duty it is to interpret the Bible to others, and those who want to enrich their own Bible knowledge will find the book very suggestive.

ALTERNATE BOOK CLUB SELECTION

A Preface to Christian Theology. By John A. Mackay. Macmillan. 138 pp. $2.00.

The world needs a true conception of God, man, and the meaning of life. Like the bewildered disciples on the Emmaus road, who were perplexed over the crucifixion of Jesus, who had not yet risen, so humanity is caught in a period of confusion. Ideals are shattered, and hopes give way to disillusionment. Yet life must be given meaning and purpose from an authoritative source. Where is that assuring voice to be found?

Dr. Mackay discusses two approaches to this bewildering problem. One he calls the "balcony approach," the other the way of "the road." The first he defines as that of the spectator, observer, and the diagnostician; who looks at the situation, analyzes it, and holds conferences about it, trusting to a "new age of enlightenment" to come with the answer. The weakness of this detached attitude is exposed.

The answer is to be found in the way of "the road." It was on the road that the disciples discovered assurance and meaning. It came to them "as they walked" by way of "revelation." This is the answer of theology, "for the revelation of God is the concern and content of theology." But not a cold, argumentative, and dogmatic theology, "but the theologian who will succeed in producing the enlightened mind and the burning heart is one who himself has travelled the Emmaus road, and there in the lime light met Another. In such a man Christian thought and Christian action will be done." How this road is to be found and followed, and what such a commitment will cost, and what it will mean to individuals, democracy, the church, and the world are eruditely and persuasively discussed. This book will stimulate the religious mind and heart.

BOOK REVIEWS

Life's Intimate Relationships. By Talmage C. Johnson. Abingdon-Cokesbury. 202 pp., $1.50.

Intimate relationships are interpreted as "the boy-girl, the man-woman, the husband-wife, the parent-child, and the in-law - in-law relationships." Since these determine, to a large extent, what life will mean to the individual, and since Christianity seeks to help people at the point they need help most, the author surveys these relationships "from the Christian point of view" and offers very practical and helpful suggestions as to how Christianity can and will solve problems which might grow out of these relationships. By covering such a wide territory the value of the book has been decreased. A bibliography is suggested for further readings in each field of interest, but the average reader pays little attention to bibliographies, and this is a book for average readers, not for class study.

God Still Lives. By A Latter-Day Christian. Christian Action. 207 pp. $1.00.

The author states that he does not sign his name because "the story is so personal, so unusual, that I would be branded a boaster by unthoughtful critics." The publisher boasts, however, that the author is "a nationally known editor and publicist, listed in 'Who's Who in America.'" The copyright of the volume is in the name of a man who answers these qualifications, but who is, also, an ordained minister and a religious editor. If he is the same person as the author, one may well question the sincerity of a book which makes such statements as, the preachers are "infused with worldliness." "The churches are disloyal to Christ and the Bible." And what about the claims that he found, what the churches failed to offer him, a peace and power, which he calls "my magnificent obsession." And should it seem necessary to devote three-fourths of the pages of the book to unsigned testimonies about the new discovery of God's power found by those who embraced "my magnificent obsession." His discovery was simply this; he claims to have put Romans 12:1-2 into practice, and God fulfilled His promises of granting peace and power to his life. This has ever been the teachings of the church and the clergy.

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What Do We Know About Life After
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Who Was This Nazarene? By Albert
Gilmore. Prentice-Hall. 325 pp. $2.75.
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on the heads of theologians for making
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He does not read long, however, before he discovers that the Nazarene is made to be a Christian Scientist. Jesus is "Truth, Way-Shower, Exempler, Demonstrator of Divine Power." We are informed that Jesus knew that sin was a mental state, and that it is forgiven when it is destroyed in one's mind. Physical sickness is error. Jesus used clay and spittle, in healing a blind man, to demonstrate His repudiation for material remedies. Three measures of meal are interpreted to mean three states of consciousness. Diseases are not ailments, but discord, and Jesus effected cures by healing discord. The book is full of faulty exegesis, but where the writer did forget his sect he did produce an answer to his query that makes one regret he did not content himself to write the entire book on such a helpful plane.

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The Baptist Book Club Chooses Dr. Andrew W. Blackwood's

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Twelve Successful Years

SAID Patrick Henry, of the "liberty or death" phrase: "I know of no way of judging the future but by the past. Neither does anyone else, I think."

My parish paper, "The Gospel of The Cross," is now in the fourteenth year of its publication. When I try to review to myself all the manifest good it has done for our congregation and in an extra-congregational way, for the larger cause of the Master; when I think of the blessed past of our beloved parish paper, I say for the future that, with God's permission, it certainly shall continue to be published. Judging that future by the past, I can see interest kindled in the affairs of the church, funds brought in that were unexpected, spiritual upliftment made in the hearts of readers, which all by itself would force me to continue our parish paper. The time taken for proper writing of the copy and the money spent for publication and postage, are as little mustard seeds cast into the ground which surprisingly grow into wondrously large trees under which men find a contenting shade. No only have we no regrets over the money and time our parish paper has cost, but were it 1927 again, I should begin it again.

During those thirteen years of publication, all, of course, by the efficient and economical National Religious Press, my parish has grown from 20 souls to 180; the Sunday school from 15 to 135. A parochial school begun six years ago with 13 has increased to 130 pupils and four teachers, the largest Protestant school in the southeastern U. S. A. In all this era of blessing, the parish paper has played a significant role. One publication of a school item brought a $50 donation from a non-resident of the city who otherwise would not have heard of the school's need. Even today, however, we are not overloaded with money, but yet not for an hour would I, or any of my church members, to my knowledge, think of exchanging "The Gospel of The Cross," printed so expertly and pleasingly by The National Religious Press, for any mimeographed substitute. After all, in this life one only gets one pair of eyes.

The Way to Make Tithing Easy

We frequently hear people talk as if tithing is a hard job. As a matter of fact, tithing the income to the Lord is a very easy matter. The reason that tithing is hard for some people is because they have the wrong motive in doing it.

I do not tithe because someone else tithes. I do not tithe because the church needs the money. I do not tithe because I fear the curse of God if I do not. I do not tithe in order that we may have a new church building and better equipment. I do not tithe because the Bible teaches it (though that is the reason that I know that I should tithe). I tithe because I love my Lord and want to do his will.

When we tithe for any other reason than that of love for God, then tithing becomes legalistic and irksome. We give the most to the objects of our love. I love my Lord supremely, therefore want to give him the most. When once the love of God burns supremely in an enlightened heart, tithing ceases to be a legalistic task hard to fulfil and becomes a joy not to be denied. Let the love of God dwell in your heart and try tithing the income to him through the church. Then you will find a joy closely akin to the joy of your salvation, in fact, the joy of salvation will be intensified.—*All-Church Press, Dallas.*

Parable of the Easy Wrong And the Hard Right

C. F. BANNING

Now it came to pass that those who go down to the sea in ships did hoist anchor and set sail to a harbor where they hoped to buy and sell and get gain. Behold the sea was like glass, the ship was large and safe as dry land, and the food was such as kings did not enjoy in days of yore.

But the Captain was unhappy. The current ran against the ship and it was strong. The Captain liked not to have his ship impeded by a perverse current. Behold the Captain sailed close to the shore and found that the current was not so strong. Closer in he came and the current was still weaker and the Captain was happy.

Now about the third watch of the night the great ship ran aground because it was running too close to the shore. The lives of all on board were in danger. The ships' owners lost thousands of shekels and it was the space of well ni two Sabbath days before the great sh was set afloat. And the Captain hu his head in shame.

Then did the prophet muse with himself concerning the ways of m and strong currents. How many m have run aground and made shipwreck their lives trying to escape the stro current of duty, or trying to find t line of least resistance against the cu rent of public opinion, shunning the cu rent of the hard right, following the pa of pleasantness and comfort.

Behold the prophet sought him a clos where he entered in and shut the do There he fell upon his knees and took soundings to if by chance he was runni too near the shore.

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